

THE CHRISTIAN CENTURY

RELIGION is the life of hope. It is the spirit in man which leads him to say, I believe there is something better for the world than the world has yet come to, I believe there is something better for me than I have yet come to. It is the spirit which says, I am discontented with all that I have accomplished yet, and all that I am as yet, but because I am discontent, I will press on to something higher and better.

—Lyman Abbott.

CHICAGO

The **CHRISTIAN CENTURY COMPANY**

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Monday of the week of publication.

THE CHICAGO CHURCHES.

The regular quarterly Rally of the Chi-
cago Christian Missionary Society was
held at Willard Hall last Sunday after-
noon. Sumner T. Martin, city mission-
ary, gave the address, his subject being
"The Church of the Times." Music was
furnished by the Jackson Boulevard

choir. C. G. Kindred pastor of the Engle-
wood Church, presided in the absence
of Pres. E. M. Bowman who left on
Thursday for a trip to Europe.

There was one confession at the morn-
ing service of the Englewood Church last
Sunday. There was no evening service,
the church uniting with the other church-
es of the community in a mass meeting
in behalf of law and order at the Engle-
wood Baptist Church.

C. G. Kindred, pastor of the Engle-
wood church, made the principal ad-
dress at a union mass meeting under the
auspices of the Englewood Law and Or-
der League, held in the Englewood Bap-
tist church last Sunday night and made
a second address in the same evening
at the Swedish Mission Church, 59th
and Carpenter streets. Four simultane-
ous meetings were held.

During the last two weeks there have
been fourteen additions by baptism at
the Jackson Boulevard Church of which
Parker Stockdale is the pastor. There
were three additions to the membership
last Sunday morning. In the evening,
the Hon. N. L. Johnson, president of the
Illinois Christian Endeavor Union and
Prohibition member of the legislature
from the 14th district, spoke on "Vis-
ions of Young People."

There was one baptism at the Sheffield
Avenue Church last Sunday. The pastor
of the church, W. F. Shaw, reports that
\$79.20 was subscribed for city missions.

As announced last week, the banquet
of the Chicago Social Union of the Dis-
ciples will be held this (Thursday) even-
ing at the Cafe Lakota, 157 La Salle St.
Tickets are seventy-five cents.

RECEIVES REAL HELP.

We, my husband and I, have found the
Christian Century universally helpful
and stimulating. We felt that we could
not rest satisfied without writing that
we might express our appreciation of the
most excellent and scholarly expositions
of the International Sunday School Les-
sons now being given the readers of the
Century by Dr. Willett. I have taught
in the Sunday school for a number of
years and this is the first time I have
ever had any real help on the Old Tes-
tament lessons through the medium of
our publications. . . . With the help
the Christian Century is now giving,
even the busy housekeeper and office
man with limited time for study, can
face the present lessons and hungry
Sunday school pupils with hope as well
as prayer.

Thanking the Christian Century Com-
pany again, I am

Yours very sincerely,

Mrs. Elsie Jewett Webster.

San Bernardino, Cal.

The angry word suppress'd, the taunt-
ing thought;
Subduing and subdued the petty strife
Which clouds the color of domestic
life;
The sober comfort, all the peace which
springs
From the large aggregate of little
things;
On these small cares of daughter, wife
and friend,
The almost sacred joys of home de-
pend.

Books for Sunday School Workers

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School work, methods, etc., for teachers and officers,
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No. 6.

EVENTS OF THE WEEK

A gift of \$1,000,000 from Mrs. Russell Sage to the Rensselaer Polytechnic Institute of Troy was announced at the dinner of the institute alumni held at the St. Regis Hotel, February 1 in New York.

Mrs. Sage's Gifts.

Mr. Sage was a trustee for the institute for more than ten years, and his nephew, the late Russell Sage II., was graduated from the school in 1859. Mr. and Mrs. Sage both lived in Troy for a considerable time, Mr. Sage being a member of Congress from that district. It is understood that the funds will be applied for the establishment of a new department, to be called the "Russell Sage School of Mechanical and Electrical Engineering." A second gift of \$1,000,000 was made by Mrs. Sage to the Emma Willard Seminary of Troy. Mrs. Sage was graduated from the seminary in 1847. The international committee of the Y. M. C. A. has benefited by the benefaction of Mrs. Sage to the extent of \$350,000. It has been expected that Mrs. Sage would aid the international committee in building its new home, as her husband took great interest in the association's work. The gifts are made unconditionally and it is provided that in the event of Mrs. Sage's death before the money is paid it will be turned over by her estate.

Because of the epidemic of scarlet fever which has been rapidly spreading in Chicago in spite of the efforts of physicians and the health authorities to check

Scarlet Fever in Chicago.

its advance, not only have schools been closed in many districts of the city and suburbs but churches have adjourned their services in some neighborhoods, and the ban has been placed on all public gatherings. Dr. Behm estimates that there are 4,643 cases of contagion now in Chicago, as follows: Scarlet fever, 3,500; diphtheria, 750; smallpox, 3; measles, 250; typhoid fever, 120; chickenpox, 20. During the week there were 741 deaths from all causes, or a percentage of 18.33. This was slightly larger than that of the week before, when the percentage was 18.18. With scarlet fever prevalent in the city medical experts declared that until the city council rescinds the prohibitive ordinances that have stood in the way of the erection of an institute for contagious diseases, Chicago will continue to be a fertile field for contagion. Until the cause of scarlet fever has been discovered there is little hope of controlling the disease; unless the disease is controlled it will continue to spread and to be a menace to the community. Summing up the situation Dr. Billings said Chicago for four years had the opportunity of securing an institute for the study of contagious diseases and that it has not been able to embrace the opportunity because the city ordinances have stood as a barrier in the way of the erection of such an institution. Dr. Billings repudiated the popular idea that milk has been the chief agency in the spread of

the contagion; he said that milk is but one of many carriers. He said an examination of the milk supply would not be productive of any valuable results in so far as the infection is concerned, for the reason that scientists would not be able to recognize the micro-organism that causes scarlet fever should it be present in the milk. He pointed to the establishment of the institute for contagious diseases as the one practical solution of the problem of dealing with epidemics of scarlet fever. The income from \$750,000 has been placed at the disposal of science by Mr. and Mrs. Harold McCormick for the purpose of establishing an institute for contagious diseases in Chicago. A site for the institution was donated by others interested in the work, and still others contributed funds for the erection of the building, declared the physician. "In all," he said, "sufficient funds have been given for this purpose to have enabled the institute to be in operation by this time had the ordinances of the city permitted its erection."

The new Municipal Court of Chicago became an instrument of mercy and a

Promising Court Experiment.

repairer of family relations rather than merely an avenue of punishment when Judge McKenzie Cleland last week presided at one of the strangest judicial sessions ever held in Chicago. The scene was the Maxwell street court. The circumstance was the appearance of fifty-one husbands and wives—mostly husbands—who one or two weeks ago had deserted or neglected their families and, under bonds, had awaited the judge's decision. They had been ordered to report to the judge as to their conduct preparatory to being paroled to west side business men if that action seemed wise. Of the fifty-one cases only one was deemed bad enough to warrant sending the offender to the bridewell. That was a case of loafing, the offender being an 18-year-old boy. In all the other cases the judge ordered a parole and either suspended fines or simply ordered the penitent to return and report to him in two weeks. "We are getting on fine," was the frequent testimony of the husbands and wives in cases where the judge had given the recreant one a new chance. The novel proceeding attracted a large crowd to the station. Jews, Poles, Finns, and people of unidentified nationalities packed the courtroom. With Judge Cleland on the bench sat the Rev. W. O. Shepard of the First Methodist Episcopal Church of Englewood, the Rev. H. F. Given of Second United Presbyterian Church, and Prof. O. T. Bright, formerly county superintendent of schools. Taken as a whole, the proceedings were like those of a juvenile court, with the exception that the cases heard were those of grownups and the probation officers were volunteers from the ranks of business men of the west side. The inquiries of the judge were sympathetic. He would ask the wife as to the erring one's con-

duct. As most of the cases included excessive drinking, he inquired whether the reform would be permanent. In cases where wives were disposed to be unrelenting, he did his best to promote a reunion. He ended by saying to each man: "One of my friends is going to call around and see you, and if you are doing right he will tell me so, and you and I will be good friends." After court had been adjourned, Judge Cleland asked the volunteer parole officers to remain in the room. He came down from the bench and addressed them, telling them the men who had filed out had met with misfortune in many cases, and that the unwritten law of common brotherhood demanded that they receive help and sympathy.

Some striking statements regarding the present anti-corporation agitation and the results that may grow out of it were made in a letter published in Wall street from

Sees Trade Peril.

Vice-President W. C. Brown of the New York Central Railroad to a friend in Washington, whose name is withheld. He says a feeling of distrust is rapidly spreading, and believes it is responsible for the slowing down of trade. He says he never owned a share of railroad stock. The most pertinent paragraphs in the letter follow: "The spirit of hostility against the railroads, which seems to be felt by members of both parties and by the administration, whether real or not, is rapidly creating a feeling of distrust and discrediting the railroads of the country to such an extent as to make it difficult at the present time to secure any money for needed improvements, and promises to make it almost impossible to do so in the near future. I believe the attacks on nearly every class of great corporate interests in this country are commencing to bear their legitimate and inevitable fruit, and already we can begin to see a slowing down of wheels."

Paris is agog over the arrival of the king and queen of England. Like all true republicans, the French dearly love a crowned head, so any royal visitor is assured in advance of a cordial welcome and lavish hospitality. But King Edward is a special favorite. As a king his first consummation was to dissipate all misunderstandings between England and France. He therefore is felt to be a sincere friend—one who has joined actions to words—and is regarded with a sentiment closely akin to affection. There is another reason for the warmth of welcome accorded them. Their visit to Paris is officially unofficial, but it is not so regarded by the public. On the contrary, the people ask why the king, who goes to Biarritz next month, and consequently will have to traverse Paris then, should trouble to come to Paris just now, accompanied by the queen, and spend eight days. It is realized that the visit is a visible evidence of Franco-English friendship.

EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

THEOLOGICAL MUMPS AND MEASLES.

In the report of an interview of Chicago ministers with Gypsy Smith, the celebrated English evangelist, the question was asked, "What difference do you notice between the churches of America and Great Britain?" Gypsy answered, "You in this country have not got over the mumps and measles in theology. We in England are greatly in advance of you. The higher critics in England are among the most evangelistic. They seek God's blessing upon their knees." These words of the great evangelist evidently fell into a hotbed of the morbus theologicus and one of the worst infected of its patients came back at him with this luminous question, "Is that because they have left higher criticism or in spite of it?" Answer: "They believe in Christ as Savior. They are loyal to the atonement, and I ask nothing further."

We are glad that somebody the American preachers will listen to, had the courage to bear this much needed testimony in the presence of a representative ministerial union. It is a correct statement of one of the noteworthy differences in the theology of the two countries. Thirty and thirty-five years ago Great Britain was in the period of susceptibility to these childish theological infections. Commercialism and material conveniences come in this country, but intellectual freedom and tolerance linger. The almost universal prevalence of sectarian conceptions of Christianity in the United States, and the denominational self-consciousness that grows out of them, are the fruitful causes of the funks and frights and childish ecclesiastical pains that come with every suggestion of change that growth requires. There is an intelligent wooden conservatism that looks upon growing pains as the sure symptom of a deadly disease. The mother country has reached a more advanced stage of theological sanity and evolution. Village preachers and cross-road editors no longer spend their precious time and strength frothing and fulminating against modern studies of the Holy Scriptures. They have had facts and opportunities for learning that will reach this country in the next twenty-five or thirty years. At the time of the heresy trial of Robertson Smith in Scotland and the subsequent indictment of A. B. Bruce, Marcus Dods and George Adam Smith to appear before the ecclesiastical courts for similar offenses, it was thought that the critics, both English and continental, had leagued themselves together to overthrow divine revelation and a supernatural redemption. The stars in their courses fought to vindicate the critics against the charges of being in an infidel conspiracy to undermine the Word of God and faith in Jesus Christ, the divine Savior. Robertson Smith, A. B. Davidson and the other scholars mentioned, proved themselves to be men of simple piety and profound evangelical faith. A younger generation of brilliant men arose making terms with the scholars and distancing all their contemporaries as soul winners and character builders and able defenders of the faith. The lamented Hugh Price Hughes, a veritable sun of thunder as a progressive spiritual force,

who did not hesitate to maintain a friendly attitude toward historical criticism, was one of England's most successful evangelistic preachers. In giving a report of his great work in St. James' Hall in the West End of London, he declared that during the five years of his ministry there they had never held a service without a conversion. Henry Drummond, a thorough-going evolutionist and higher critic, of whom Ian McLaran said, after an intimate friendship of thirty years, he did not know his friend's fault—it was this man who was Mr. Moody's most efficient evangelistic helper in Scotland. George Adam Smith, Drummond's biographer, a Hebrew specialist and critic of high rank, has a similar record. Robert F. Horton, who has written a series of books in advocacy of the leading conclusions of the critics, is a Henry Drummond in spirituality and evangelistic enthusiasm. His church in Hamstead is the most prosperous and the most aggressively evangelistic congregation in London. There is the venerable and glorious John Clifford, the corypheus of non-conformity, the valiant and mighty leader of the passive resistance movement against Anglican tyranny and bigotry, the writer of scholarly books along lines of modern critical and theological reconstruction, whose church in Westburne Park Chapel is a great beehive of soul-saving industry. The time would fail us to tell of Silvester Horn, the brilliant successor for several years of James Baldwin Brown at Brixton Chapel, now the leader of a magnificent gospel and humanitarian work in Whitechapel; Mr. Jonett, the successor of Dr. Dale, and John Angel James in Birmingham, said to be the most eloquent and virile preacher in England; H. F. Aked of Pembroke Chapel, Liverpool, who has accepted a call to the Fifth Avenue Baptist Church in New York; W. J. Dawson, who gave up his great Quadrant Congregational Church to become an evangelist—these and others of great ability and high character, brilliant, scholarly, cultured, modern, are not only evangelical to the core but evangelistic as well, and without exception ardent friends of world-wide missions. "The higher critics in England are among the most evangelistic. They seek God's blessing upon their knees." Will this testimony and the facts we have given to sustain it help us to get over the childhood stage of theological mumps and measles? Shall we continue, innocently to connect evolution and higher criticism with dry baptistries?

Shall the Disciple brotherhood have to subject itself to the humiliation of calling in a foreigner, a converted Gypsy, to teach us our own original and noble plea? If our journalism is an index to prevailing conceptions among us, Gypsy Smith has a clearer and more consistent grasp of our fundamental position than we ourselves have. "They believe in Christ as Savior. They are loyal to the atonement, and I ask nothing further."

Alexander Campbell asked nothing further. Barton W. Stone, John Smith, John T. Johnson, Walter Scott, Alytt Rains, Isaac Errett asked nothing further. The acceptance of Christ, the Son of God and Savior of men, who died for our sins and rose again for our justification, and obedience to Him, according

to our best understanding of Him, as Lord of all. This was the faith and this the practice of the apostolic church. Shall we add to it belief in certain theories of the authorship and date of Old Testament books, and our peculiar conception of things, generally? Suppose we get Gypsy Smith to hold a few revivals in leading centers and teach us again what be the first principles of the Oracles of God in relation to the fundamental plea of the Disciples of Christ?

J. J. H.

THE MISSING LINK.

A small boy came home breathless and excited from Sunday school one day and announced to his mother that their church had a new name. It seems there had been a good deal of interest aroused in missions of late, and the church had decided to assume the support of a missionary in the foreign field. This plan had been stated in the Sunday school, and the children were enthusiastic over it. The church was to become a Living Link. But the small boy, whose interest exceeded his information, when questioned by his mother about the cause of his excitement, said, "Why, we have a new name for the church. It is the Missing Link."

In looking over the list of churches whose co-operation should be expected in the missionary work, one is forced to the conclusion that the only explanation of their small share in the enterprise is that which the small boy mistakenly asserted regarding his own. Such an unresponsive church is the Missing Link.

It may be a satisfaction to scientists to learn that this interesting and much-sought connection between the lower races and man has been found at last. But it is a disappointment to find it in a form which ought to be ranked high in the scale of life, save for the fact that it is only rudimentary in the performance of normal functions. For missionary work is the first and most essential expression of Christian life. A church can no more remain un-missionary or anti-missionary and continue to be a church of Christ than can a man wear rightfully the name of merchant while disbelieving in business and declining to deal with his fellow men. Such a church is an illustration of arrested development. It is the Missing Link.

But more than this, it is a long chain that is required to girdle the earth with missionary service, and every church is needed as a link in this chain. What if one of these churches fails to perform its duty? It is a Missing Link, and the power of the chain is broken. It may be thought by such a church and its pastor that its help in missions would be but little, and that its failure is of small account. But no church lives or dies to itself. Its help is needed, its place ought to be filled, its influence reaches farther than it knows, and its offerings cannot be made up by anyone else. Unresponsive to the call of God in behalf of world-wide evangelism it remains a Missing Link.

On that greatest day of all the Foreign Mission year, the First Lord's Day in March, may the number of Living Link churches be greatly increased, and the group of Missing Links be reduced to small proportions.

H. L. W.

An Appeal for World Wide Evangelism

John T. Brown

The following letter is from Jno. T. Brown, of Louisville, Ky., who recently did such a great work in Australia. Over seven hundred came into the church during his twenty weeks' evangelistic campaign. Three hundred and thirty-seven came during one meeting, which was the largest number that ever came in under any man's preaching in Australia. He had more actual additions than Torrey in his great revivals there. Brother Brown is now traveling in Japan, China and India.

Nanking, China, Dec. 20, 1906.
Mr. F. M. Rains, Sec., Cincinnati, Ohio.

Dear Bro. Rains: I have but little time for personal letters, but must take the time to write you a few words in regard to the work the society is doing in the Orient. I spent some time in Japan and was delighted to find the work in such a flourishing condition. I spoke to all the missionaries of all the churches in Tokyo one Sunday afternoon. Our workers are a fine looking set of people and are very capable. Bro. Guy, who is at the head of the college at Tokyo, is reputed to be the best linguist in Japan. He can speak Japanese better than English. The outlook for the school is very gratifying. It is a great pity that this college was not built at the beginning of our work in Japan. There are twenty-two young men preparing themselves to preach the gospel.

There seems to be some complaint about the results of the work in the Oriental countries. The people in America expect too much from the missionary. It is not reasonable to expect large numbers of additions yet, for we are just now beginning to get the work on a firm basis. Besides, the results of the work of the missionary cannot be tabulated, or measured by days. There is

too much of the spirit of "I will give ten dollars where I think it will bring ten converts." Judging mission work by the results of the past twenty-five years, there is every reason for encouragement. Give our missionaries good equipment, such as they are being furnished now, which they did not have a few years ago, and in a few years we will begin to have large results.

We have just finished a beautiful chapel in Osaka, Japan, but we should have another built in a short time for the work there will grow. A new chapel has just been finished in Tokyo for F. E. Hagin; it should have been done years ago. We need a house for P. A. Davey at Tokyo. He is living in a Japanese house. All the churches in Japan use the same hymn book and there is a spirit of union all over the empire. The Presbyterians have all united and they call the church "The Church of Christ" in Japan. The different Methodist bodies have also united.

I see in one of the home papers that each preacher in America last year only averaged about five additions, net increase. The workers in Japan averaged nine converts each and, I am sure, that they had a net increase of more than five each. I think when everything is taken into consideration that Japan is doing well. The brethren at home should furnish the money so that when a station is opened it can at once be equipped for the work. It is better, I am sure, to concentrate our efforts on a few good fields and give them excellent equipment than it is to have a number of poorly equipped stations.

I spent a few days at Tungchow, where we have recently opened a new station.

It is a splendid field; there are three families to minister to several millions, and there is no other worker within seventy-five miles in nearly every direction. Dr. Layton should, at once, be given an up-to-date hospital, and the other two families should be given homes and a chapel. Twenty-five thousand dollars would not be too much to equip this new station. It is suicidal not to give our stations plenty of tools with which to work.

Dr. W. E. Macklin is doing a fine work at this place, but he has never had a nurse. Think of a hospital in America that can accommodate fifty to one hundred patients, without a nurse. The hospital is not properly equipped for that sort of work. F. E. Melgs is doing a fine work here in the school. These two men are well and favorably known all over China, and are doing probably more to-day for the extension of the Kingdom than any two men in China. The missionaries of the denominations speak of them as being very influential all over China.

I hope and pray that the Lord will open the hearts of the American people so that next March you may receive the largest offering that the society has ever received. It is a great work that God has called us to do and he will hold us responsible for its completion. I have only said half what I wanted to say, but haven't time to write more now. May God bless you in the work.

Yours in His Service,

Jno. T. Brown.

This letter ought to set our churches on fire with a holy zeal to do larger things. C. C. Chapman of California gives \$5,000 for the hospital at Tung Chow, China, but we have no money to provide the homes needed.—F. M. Rains.

A Greater San Francisco

Robert Lord Cave

Nineteen Hundred Six will need no monument of brass or stone, in prose or poetry to preserve its memory. In the annals of San Francisco, Cal., America, and the world, it must remain a never-to-be-forgotten year. To the people of this great city, it seemed almost a personification of some occult, evil power; and in their uniquely hilarious celebration of New Year's Eve, when they

"Ring out the old, ring in the new," few tears were shed at the passing of 1906, and with joy unfeigned 1907 was welcomed.

Tens of thousands have breathed more freely, and few have needed any days of grace to learn to write a seven in place of a six. And with right good will they do it!

San Francisco is politically corrupt, socially depraved, religiously a strange compound of medieval Romanism, "reformed" Judaism, and unshamed heathenism, with just enough of true Protestantism to hold a precarious balance of power and offer a real ground of hope for the future. That it is wicked above other large, seaport, cosmopolitan cities (even in America), I am not prepared to affirm or admit; but that its moral and spiritual conditions are peculiar, and the task of regeneration superhuman, none can deny. "Unless Jehovah build the city they labor in vain that build it," should be burnt deep into the souls and consciences of this people; yet such is

the weakness and perversity of mankind that the awful calamity of last year seems to have checked the torrent of evil only for a few weeks. Let us hope at least that it has made the people more impressionable, that it has opened new doors of opportunity for God's children, and that they will be more faithful and zealous in His service than ever before.

• • •

Dr. Robert Perry Shepherd, pastor of the "First Church," Berkeley, will deliver an address on "Teacher Training" February 8th at the Annual Convention of the San Francisco Sunday School Association.

The cornerstone of the new Alameda church was laid with imposing ceremonies on Lord's Day afternoon, January 13th. The popular pastor, P. C. Macfarlane, presided with impressive dignity. The chief address, delivered by Rev. Thomas A. Boyer, of Oakland, was strong and beautiful, worthy of the occasion and the orator. This commodious, well-equipped building has been made possible only through great labor and sacrifice on the part of pastor and people, and it will ever stand as a monument to their heroic faith and works.

Dr. R. L. Rigdon, chairman of the California Reconstruction Commission, made an inspiring talk. Robert Lord Cave of-

fered the invocation and R. P. Shepherd pronounced the benediction.

West Side Church, San Francisco, held its "annual meeting" the evening of January 9th. In spite of rain, there was a large attendance. Reports for the year from all departments showed encouraging growth and promises. The additions during 1906 outnumbered the losses, and without accepting a dollar of outside aid the church raised about fifteen hundred dollars for repairs to their splendid building and closed the year in good financial condition. Robert Lord Cave, who is working under an indefinite call, was presented with a purse of gold and unanimously voted an increase of four hundred dollars in salary for 1907.

R. E. McKnight, who has recently closed a most successful pastorate at Bakersfield, in southern California, has accepted a call to the Tenth Avenue Church, San Francisco, and entered auspiciously upon his work. A public reception will be given to Mr. and Mrs. McKnight at the church on the evening of January 25th. Brother McKnight has impressed everyone with his earnest consecration, and it is believed that this mission field will be rapidly developed under his ministry.

At the other mission church, 24th Street, Otto B. Irelan is doing faithful work which is showing lasting results. Brother Irelan is an expert stenographer, (Concluded on page 142.)

Constitution of Church Membership

George B. Van Arsdale

The elements which make up the sum total of an organism are of two kinds; those that are incidentals and those that are constituents. The incidentals are merely attachments, the constituents are those things which belong to the body itself, are a component and essential part of it. They are the things that constitute the body and without which it has no existence. The dimensions of a man's body, the color of his eyes, the contour of his face are essential and component parts of physical existence. Without these we cannot think of him as having a corporeal existence at all. There are incidental and constituent elements of every form of life. That which obtains in other forms of life is true also of the highest type, those activities which we call Christian and which in this study we classify under the general head of church membership. Clearness of vision is needed in religious thinking that incidentals may not be advanced to the place of fundamentals. It is just as essential that constituent elements may not be overlooked or neglected.

The foregoing fundamental principle will hardly be called in question by any one. We have not stated it with a view to arguing its truthfulness, but rather to call attention to a well-known and accepted principle with a view to its application to the subject matter in hand. Much of the religious teaching of the past and not a little of the debating and dogmatizing proclivity of the ministry have been devoted to nice distinctions concerning the process of becoming church members. Indeed this has been so prominent a part of the religious thinking and teaching of the past that it may be said to have been largely responsible for the division of the church into the existing denominations. At least it is true that those holding differences of opinion in religious matters found the most effectual way of asserting those differences to be in requiring an expression of one's attitude toward them as conditioning factor in the entrance to church membership. Given its true significance this means that the church has not been as much concerned that its members should maintain its constituent

elements of a Christian character after they become members as that they should conform to a prescribed method of becoming members. In other words larger liberty has been allowed in the manner of life of a professed Christian than in the process by which he should enter upon the profession of that life. If a man should present himself to the church to-day and ask as much liberty in the matter of the process by which he might be allowed to enter the church as would afterwards be permitted in the kind of life he might live, he would be denied admission. This does not mean that the church has been overstrict in the matter of the requirements essential to beginning membership, but rather that it has need to emphasize the importance of maintaining membership. We are not proposing here a solution of this problem by a system of discipline, but rather calling attention to the feeling of ease and satisfaction which takes possession of many church members because of things they did in the process of entering the church, while now they are wholly indifferent to those things that are fundamental to maintaining the same membership.

This then is the question we have raised, what are the constituents, not of beginning but of maintaining church membership? There are many things that are purely incidental to church membership and involve no serious consequences in any disposition of them. But those things which are involved in the very purpose and mission of the church can not be treated lightly by anyone who would maintain right relations with the great head of the church. After one has made a beginning of the Christian life the constituents of church membership are comprehended in the attitude of fellowship and co-operation in the mission of the church. The church being the body of which Christ is the Head, such an attitude as the consistent policy of one's after life, is involved in the initial commitment to Him as Lord of the individual life. The initial commitment expressed in the confession of faith and obedience in baptism is both meaningless and valueless except it eventu-

ates in a sustained attitude of co-operation in the mission of Christ to mankind. The mission of Christ as the Head of the church is identical with the mission of the church. The church has no other mission save that of her Lord.

It would seem that there are yet those who think that the mission of Christ to the earth was the establishment of a church; whereas the church is only the instrument for the accomplishment of His mission. But while the church is only the instrument for the realization of that mission, it is equally true that it is the only instrument. Christ's mission as stated by Himself was "to seek and to save the lost." His was a mission to mankind, not to an institution. Inseparably involved in the profession of His Lordship over the individual life is a man's attitude toward the lost whom Christ came to save. This responsibility can not be avoided by any twisting of Scripture texts or made to rest lightly upon the conscience of the individual by the assured knowledge that one is ordering his own life by ethically correct principles. Christ spared not his life, but freely gave himself, a willing sacrifice, that men might be won to God. By that death he calls every member of his church to a life devoted in like fashion to the salvation of the lost. In short, that being the mission of Christ, it becomes the sole business of every member of his church. Brethren, this is the crucial test of church membership, yea more it is the very essential and constituent element of it, which finds its full and complete expression in one's answer to the question, what is my real, genuine interest in men and women? A man's attitude toward the men whom Christ came to save determines his attitude toward Christ. The measure of his effort to save men is the measure of his loyalty to the church. Let every disciple of our Lord, who reads this message, ponder well its significance for life. What profit is it that we sing his praise and offer prayers in his name if we are indifferent to his mission and those whom his mission was to seek and save. It was he who said, "Why call ye me Lord, Lord and do not the things that I say?"

Cedar Rapids, Iowa.

Value of Mission Schools

Paul Wakefield M. D.

From my observation I have about made up my mind that our best and most telling work is in the mission schools. I must admit there is a conversion. When I came out to China, I could not see how it would pay to educate people when we wished to christianize. It seemed to me we had missed fire, had become interested in education and had forgotten our mission. My first revelation was when some girls from Miss Lyon's school in Nankin came up to Chu Cheo last spring to the convention. The difference in the faces of these girls in comparison with those we met on the way and here at Chu Cheo was marvelous. The girls go out and speak continually. Practically every graduate from Miss Lyon's school is in active Christian evangelistic or school work to-day. It is not that they simply are "educated." The point is that in the class room day after day they gain that contact that is so essential to an understanding of the doctrine of Chris-

tianity; and to-day in looking over our Christians and workers, I find almost universally those who are most staunch, most faithful, are those who have had this long continual contact, here in school or as personal teachers in the study of the language.

Mr. Meigs' school is filled with good earnest boys, fine fellows; and you can almost tell by their faces how long they have been in school. There is a steady, strong growth. I am convinced that it will pay to give more time to education, to give more time to training evangelistic workers, and have these students accomplish the evangelization of China in this generation.

As for medical work, the same may be said. Here I have studied the question faithfully. I have little faith in sending out doctors to heal all of China. It is even more impossible than it is to send

out ministers to evangelize all of China. The time has come when we must train our own Chinese doctors.

The medical work is a very essential part of the mission work. It has filled a great place and it is the one object lesson of "works" that can always be pointed out as the fruit of our plea. Even the philosophy of the Chinese cannot get around it, and we need to keep it up and encourage the Chinese to keep it up. Now is the time when, if we but follow the paths open to us, we can have China filled with native Christian doctors. Think what it would mean to the United States if the doctors were Christians and were working side by side with our ministers.

Paul Wakefield, M. D.

Chu Cheo, China.

Dr. Wakefield is a missionary of the Foreign Christian Missionary Society and is a son of the well-known Professor E. B. Wakefield of Hiram, O.—Editor.

Strong Points of the Disciples--II. Division of the Word

Charles Clayton Morrison

An element of strength, of significance, in the characteristic teaching of the Disciples has been their conception of the Scriptures as a whole. In early times they were called "the men of the Book," it being a habit of many of their laymen to carry at least the New Testament about with them at their daily work. Their preachers have always been noted for their ability to get unused Bibles down from shelves and into the hands of searching inquirers. The outstanding doctrine of the Disciples in the treatment of the Bible has been that of the "Division of the Word." It is fortunate that the merit of the doctrine does not depend upon the peculiar interpretation of the text from which its name is derived, for it is hardly likely that the apostle had any such conception in his mind when he wrote the second letter to Timothy. But be that as it may, capital use of the doctrine has been made by the Disciples. The Word naturally falls into seven parts—history, psalms and prophecy constituting the Old Testament which, as a whole, was preparatory to the New Testament. The gospel history, the Acts, the Letters and the Book of Revelations mark the sections into which the New Testament naturally falls. Not only does the earlier covenant prepare for the later, but there is a movement within the New Testament itself: the gospels are incomplete without the Acts and the Epistles are necessary to complete the Acts and the Gospels, while the Apocalypse holds much the same place as that accorded to the prophetic literature of the Old Testament—a cryptic preview of the progress and crowning of the Christian dispensation even as the latter foretold the coming of Christ and the setting up of His Kingdom. The gospels furnish the data of faith, the Acts instruct the believer of the data what to do to be saved, that is, to begin the Christian life, and the Epistles furnish instruction for growth in the Christian life.

The significant thing about this view of the Bible is that it establishes the principle of progress in the Scriptures and sets up a standard of discrimination as to the relative values of the several parts of scripture. While other people were regarding the Bible as a logical and historical whole, the Disciples were regarding it as a progressive revelation. While others were regarding every part of it as of equal value with every other part, the Disciples had already undertaken a method of discrimination within the book setting apart one section as less valuable than another and using one part for one purpose and another part for another. Certainly not one of the preachers of the earlier days, and likely not many of modern times, could be found who have not used the picture of the starlight, the moonlight and the sunlight as marking and illustrating the three dispensations of God's increasing revelation. The Disciples have not been afraid to say that we are not under the authority of the Old Testament but of the New. Declarations of this sort have been the occasion of much bitter criticism from the orthodox churches around us, but we have fearlessly contended that the Old Testament is an imperfect book compared with God's complete revelation made in the New. Yet when it came to specific imperfections, even we have not had the temerity to acknowledge them, but like the rest of Christians, have ingeniously sought to justify all the acts and words recorded. Our view was abstract, and used by us for dialectical purposes in focusing attention on the New Testament, thus limiting theological discussion to the narrower field.

In the light of this conception the Disciples may be truly said to be the forerunners of the modern critical view of the Scriptures and to have taught higher criticism before the higher critics. The explanation of our reluctance to follow the logic of our position and recognize

our progressive principle when it came to us with the "made in Germany" brand upon it, would make an interesting paper by itself. It is not within my purpose to discuss that phase here. Before leaving the subject, however, I wish to notice the second point in this connection, viz., that the Disciples' view of the Bible sets up a definite standard by which distinctions within the Bible are to be judged, distinctions not between the Old and New Testaments only, but within the New Testament itself. This standard is a date. The Christian Dispensation began when Christ ascended. (In our diagram sermons we mark the place by the cross.) We cannot assert the finality of any statement of the Bible uttered before that date. But all teaching given after that date is absolute, final, unchangeable. All precedents of the New Testament, even the acts of Jesus, are to be taken as involving a principle authoritative in the Christian Dispensation only if they are repeated by or are agreeable to the precedents established after Pentecost. Hence by the restoration of "primitive Christianity," the Disciples mean "apostolic Christianity." The slender thread upon which this conception hangs is the word of Jesus that he had other things to tell his disciples which they were not able to bear at that time. Later when the Spirit of truth should come he would guide them into all truth. With the coming of the Spirit on the day of Pentecost the finality of the utterances and precedents of the apostles is guaranteed.

In a further paper I mean to point out the practical strength the Disciples have derived from their use of this standard of discrimination. But just here it must suffice to call attention to the fact that such a standard exists and is used, and to suggest the questions: Is this standard a valid one? And does the appeal to it give us truth, the truth of Christ, or does it give us a legalistic system which may or may not have any significance for the life we really live?

Monroe Street Church, Chicago.

ANSWER AT ONCE.

In order to assist me in the great work upon which I am engaged, viz.: the writing of a Comprehensive History of the Disciples of Christ, will every Disciple who reads this answer on a post card or in letter the following questions?

(1) What are the three most distinctive and important religious contributions made by the Disciples during their formative period, and to whom are we most indebted, apart from the Campbells, for the contributions made?

(2) What are the three most distinctive and important contributions made, during the organic period of the movement, and to whom are we most indebted for these contributions?

(3) What are the three most distinctive and important contributions to the period of development or growth, the period we are now in, and to whom are we most indebted for these contributions?

When the result of this plebiscite is known, I will be glad to publish the same for the information of the brethren. I wish every Disciple of Christ would answer these questions no matter how

humble his or her position may be. Address W. T. Moore, Columbia, Mo.

W. T. Moore.

AMONG WILD BEASTS.

During the last month we have gone into the wildest part of our whole district where bears, panthers and tigers reign. I was nearly eaten up by a bear. It would have been the other way if I had had my rifle in my hand, but I had just five minutes before handed it over to my coolie and he lagged behind about 100 yards. The bear came across my pathway just five yards ahead, stood still and looked at me. I pretended to throw at him and he cleared. If I had been a little closer to him there would certainly have been a fight, for he certainly would not have run away.

I got three bears with my rifle just a few days before, and since I shot a wild pig for Christmas dinner. Several buffaloes were killed by a tiger and panther close to where we camped. I crossed a gully and saw both tiger and bear had been drinking.

We left our tent and got two coolies to carry our blankets and food and I

and the two evangelists started on a trip twenty-five miles in the jungle, where we reach a village about every five miles, and then the village consists of perhaps ten houses set down in the center of the jungle. We made a circle of about eighty miles in five days, preaching in eighteen different villages. At night we slept under some convenient tree or some friendly veranda and had the pleasure of eating only native food for five days. But we enjoyed it very much. The people listened to the truth with rapt attention, and when leaving some of the villages, we called on the crowd to cry out with us "Victory for Jesus" and they took up the cry with vigor, even many of the Brahmins joining in the cry. If I could get a good reliable man to place in the center of this part, we would soon see fruit for our labors. The people are of a sturdy built race called Gouds. I have one man that could be placed there, but I need him so much with me where I am. I could place 16 to 20 men to-morrow in different parts of the district for evangelistic work but the difficulty is to get the men. We

(Concluded on page 141.)

Missionaries of the Foreign Society at Bolenge, Africa



Dr. R. J. Dye.



Mrs. R. J. Dye.



R. Ray Eldred.



Mrs. R. Ray Eldred.

Faithful Unto Death

Mrs. R. J. Dye

Last Monday, October 8th, Bokemo, the most generally beloved member of the Bolenge church, was laid to rest in the little Christian cemetery adjoining the station. His faithfulness should merit the interest of every Christian at home.

In the early days of the mission, he was just a lad in one of the down-river villages, and was one of the first pupils in our school. Even then he showed signs of the faithfulness which was to characterize his later life, for in high water or storm he paddled his way to school in a canoe, our attention being drawn to him in an especial way when his canoe was one day overturned by a terrible tropical storm just in sight of the mission. The whole village was gathered on the beach, no one daring to venture out to his rescue, though all wondered what marvellous power was keeping him from drowning, as they saw his head occasionally above the waves. Finally a mission canoe was sent out and rescued him none too soon, for, with the utmost care, it seemed for several days that he could not live. From this time on he was deeply attached to the white teachers who had saved his life.

Soon after this he came, saying he was to be sold to a far-away cannibal village, in payment of an old debt. Dr. Dye compelled them to release him, and he came to the station to work. There were no Christians at that time, but there was daily teaching. The boys all lived in a house on the station, and were kept under strict surveillance. Even then Bokemo gave up all immorality, gambling and other evil practices common to heathen boyhood. Although he did not then realize it, these were his first reachings out after Him who is "the Way, the Truth, and the Life."

One day the boys went on a strike because they thought they had been given too large a task in the weeding of a certain path on the station. Bokemo alone did not strike, but quietly finished his task. All duties, at work or in school, were performed with the same unquestioning obedience.

Later he became one of the charter members of the Bolenge church. From the very organization of the Sunday school he had the class of the smallest boys. In school, while not unusually quick, he was very diligent and painstaking, and was an ideal teacher. For months he taught the infant class, and for one period of six months he had entire charge when the missionary could not be present. His influence among the children cannot be estimated, and many of our best evangelists never would have learn-

ed to read and write except for his patient teaching.

His zeal as a personal worker can be somewhat appreciated by the following incident. One day all the men and boys who were coming for special teaching were gathered on the veranda, and each was asked what had given him his first desire to follow Christ. To our great joy, as well as surprise, nearly everyone replied that it was from a personal talk with Bokemo. None but God will ever know how many he led into the path that "shineth more and more unto the perfect day."

Seldom can a native servant be faithful to more than one master, but Bokemo, considering us all teachers sent from God, was equally faithful to all. No one will hear of his death with more regret than Dr. and Mrs. Layton, to whom he was very devoted, especially during the time when they were alone on the station. On our return he immediately came back to work for us, and his memory will always be very precious to us because of his fidelity during my long illness, sleeping many nights under the dining-room table that he might be near in case of need.

Not long after our return he was married to Banga, a Christian girl from the Baptist mission at Ikoko. Their married life of but two years was unusually happy, and a splendid example to our young Christians as well as to the heathen.

Some months after his marriage he began to show signs of that dread malady, known as "sleeping-sickness," and was placed under treatment. In spite of everything the disease increased so alarmingly that he could no longer work, though still trying hard to fight off the malady. In July it was seen that he must be segregated, and a new house was built at the isolation camp. To tell him that he must leave his wife and friends and go to that lonely place was one of the most painful duties that Dr. Dye has ever had to perform, as all know that this usually means that there is no longer any hope. But Bokemo's faith was beautiful to see, as he replied, "Do not be sorrowful. I know that wherever I am, you will care for me, and I am not afraid to die."

As long as he was able, he was brought in a canoe to church on Sunday, and Banga showed her unselfish devotion by caring for him untiringly during the time he was spared to us. Just three months from the time he was taken to the isola-

tion camp, Bokemo went to receive that "crown of life" promised to those who are "faithful unto death," and surely that crown will be studded with stars.

Mrs. R. J. Dye.

Bolenge, Africa.

FOREIGN MISSIONARY RALLIES FOR FEBRUARY.

A. McLean and David Roch, of India, will hold rallies at the following points:

February 1, Uniontown, Pa.; February 2, Cameron, W. Va.; February 3 and 4, Allegheny, Pa.; February 5, Wheeling, W. Va.; February 6, Ulrichsville, O.; February 7, Akron, O.; February 8, Mansfield, O.; February 9, 10 and 11, Cleveland, O.; February 12, Toledo, O.; February 13, Lima, O.; February 14, Huntington, Ind.; February 15, Kalamazoo, Mich.; February 16, 17 and 18, South Bend, Ind.; February 19, Logansport, Ind.; February 20, Tipton, Ind.; February 21, Anderson, Ind.; February 22, Union City, Ind.; February 25, Indianapolis, Ind.; February 26, Columbus, O.; February 27, Louisville, Ky.; February 28, Lexington, Ky.; March 1, Cincinnati, O.

Stephen J. Corey and Dr. Elliott I. Osgood, of China, will hold rallies at the following points:

February 1, Oklahoma City, O. T.; February 4, Chickasha, I. T.; February 5, Ft. Worth, Tex.; February 6, Waco, Tex.; February 7, Dallas, Tex.; February 8, Sherman, Tex.; February 11, Little Rock, Ark.; February 12, Fayetteville, Ark.; February 13, Springfield, Mo.; February 14, Joplin, Mo.; February 15, Parsons, Kans.; February 18, Sedalia, Mo.; February 19, Columbia, Mo.; February 20, Moberly, Mo.; February 21, Hannibal, Mo.; February 22, Jacksonville, Ill.; February 25, St. Louis, Mo.; February 26, Springfield, Ill.; February 27, Decatur, Ill.; February 28, Eureka, Ill.

Every necessary act should be a source of joy. If you fail to enjoy your food, there is something wrong with either you or it. If your sleep is not refreshing, there is something amiss with you or your bed. If you do not enjoy giving for the world-wide advancement of God's kingdom, something is wrong. You are ignorant of the divine purpose, your heart is not right before God, or you have never learned how to give. Read about missions, study your New Testament on the subject, and lay aside a tenth of your income for God.

Faith is letting down our nets into the transparent depths at the divine command, not knowing what we shall take

Heralds of the Cross on the Congo



A. F. Hensey.



Dr. W. C. Widdowson.



Miss Ella Ewing.



Miss Alice Ferrin.

TWO MEN.

In the early seventies A. McLean and G. L. Wharton were together at Bethany college, graduating in 1874 and 1875, respectively. In 1882 one became secretary of the F. C. M. S. and the other went to India as our first missionary among the heathen. Three million dollars devoted to foreign evangelization and five hundred workers now engaged indicate only partially what has been accomplished in this quarter of a century. Other millions have been poured into local and national work and other hundreds of consecrated men enlisted under the inspiration of the world-wide campaign.

We have had other missionaries as true and unselfish, but Wharton remains the first. His example has influenced more or less all who have come since. The little missionary literature then in existence bore imprints that marked it as alien to the current reformation. Whatever spark from the organization of the Foreign Society near the time of his graduation may have touched his responsive heart, time enough had elapsed for it to cool and die. He was engaged in a prosperous and happy ministry with one of the leading churches of the brotherhood. He had a hundred excuses for remaining at home. But he had one call to go! It was then as when he went back after his last furlough and left his family in this country. Friends remonstrated. "Your strength has been impaired by the climate of India." "Yes." "Your wife is delicate." "Yes." "Your children need you." "Yes." "There is a great work that you could do, informing and stirring up our churches." "Yes." "Then why not stay?" For final answer he sang softly, "I'll go where you want me to go, dear Lord." Being dead, from his lone grave in a far, strange land he speaks to us, "There can be no reason for not doing God's will." Is not that the truth in which this restoration movement began? Can we celebrate our Centennial without seriously undertaking to carry out the Savior's missionary mandate?

A. McLean is the chief millionaire, the leading journalist and the foremost educator of the brotherhood. No, he has not made a million, nor a hundred, dollars for himself, but he has enriched his brethren by inducing them to give three millions for missions abroad and far more for service at home. No, he has not done it by himself, and that is the better part of the achievement. He has been a leader of leaders. He has moved the men that moved the multitudes. True as steel to the apostolic plea, clear as crystal in his reasoning, quick in sensibility, steadfast in friendship, devoid of selfishness, he has followed his Master

as one who delights to serve. Weekly and daily this quarter of a century he has been declaring God's truth and its application to the facts of the world today. By his thrilling voice and magnetic presence; by multitudinous letters and articles in the papers and the Missionary Intelligencer he has ceased not to make full proof of his ministry. His brief and brilliant administration of Bethany college, his sermons on other than missionary themes, such articles as "Doubling a Preacher's Power," the vast range of the illustrations with which he illuminates his discourses and the fascinating wealth of his conversation show the symmetry of his manhood and the vastness of his resources. While he has been promoting missions he has been educating the educators of a great people.

Watch with the careers of these two men the lives of others in their generation and what two have been so well worth while? Let us set them before our children, let us pray in our churches that more such heroic and fruitful lives may fill the years to come with the glory of God. Let us esteem at its true value the privilege of fellowship with such men of God in the supreme task of evangelizing the whole world. Let us all help in the centennial endeavor of enlisting a thousand of our finest young men for the ministry at home and abroad.

W. R. Warren,
Centennial Secretary.

Pittsburg, Pa.

THE PHILIPPINES—FIRST IMPRESSIONS.

The writer has been in the Philippines only long enough to have corrected many previous false impressions. I formerly thought of the Philippines as a few small islands, sparsely settled, with Manila as the beacon-light for all. Now, I think of many large islands, thickly settled, anyone of which is a mission field in itself.

The largeness of the field, then, is my first impression.

The total population, according to the latest statistics, is 7,977,697. Most of these people occupy twenty of the larger islands of the group. The island of Luzon alone has a population of nearly 4,000,000. Here is where our mission force is at work.

Of the total population, 6,987,697 are considered civilized. The remaining 647,740 are termed "wild people." Certainly then this is a large field!

My second impression is the ripeness of the field for Christian work.

One has to be here but a short time before this impression is graven on his mind and heart. There is truly an open

door here for the gospel. On the street corners or in the market places the missionary can generally secure a respectable audience. The people listen attentively to the gospel. Some are eager to learn more of Christ the Savior. Last evening I went with Bro. Williams to one of the street corners for service. On our arrival we saw only about six or seven persons. After we had sung a hymn, the people began to come from all directions. By the time Bro. Williams was ready to begin his sermon there were fully a hundred waiting to receive the message. Most of these were men.

The field is ripe, fully ripe for the harvest.

My third impression is the great, pressing need of more workers at once.

Each missionary has more than he or she can do in his or her immediate station. But other cities are waiting for the message. We are not able to go to them. You ask, why not send native evangelists? As yet, we have but very few native workers competent to organize and instruct the new converts. In all the surrounding towns we have a few members. These must be taught. Will the church at home suffer these who have taken Christ as their Savior to go uninstructed, perhaps back to the weak and beggarly elements of the world. Our responsibility is great. Let us bear it by giving more liberally for this divine work, so that other workers may be sent at once. To delay is to sin. "Send them now the sheaves to gather, E'er the harvest time pass by."

John Lord,
Missionary of the Foreign Society,
Vigan, P. I.

Everywhere there is dissatisfaction with the financial chaos in which most churches exist. People are ready to hear of systematic, proportionate giving as a means of filling the Lord's treasury, distributing the task of doing this so that one is not eased while another is burdened and transforming the giving of all into pleasure rather than pain.

Let me move slowly through the crowded street,

Filled with an ever-shifting train,
Amid the sounds of steps that beat
The murmuring walks like autumn rain.

The struggling tides of life that seem
In wayward, aimless course to tend,
Are eddies of the mighty stream
That rolls to its appointed end.

—William Cullen Bryant.

Earth has no sorrow
That Heaven cannot heal.

—Ruskin.

DIREST NEED IN JAMAICA.

Indianapolis, Ind., Feb. 1, 1907.

Dear Brethren: I am sending you word just received from Jamaica from John Randall, minister of our Duke Street Church, Kingston. The letter to which he refers did not reach us, so details to which he refers have not been received. His is a personal message, yet it gives conditions and needs so clearly we think our people should have it.

We should send the lumber and should do it soon so our people can have shelter before the rains begin. It makes one heartsick, but it is a relief to be able to do something to help, even in a material way. I am,

Yours sincerely,
Mrs. Helen E. Moses.

Kingston, Ja., January 22, 1907.

My Dear Sister Moses: Your cable is indeed welcome; though handed in on the 16th, it only reached me to-day; the cable was broken and government and press dispatches were sent in a most round-about way. There was considerable delay. My letter written to you on Sunday will probably cover most of the ground you had in mind when you wired "cable conditions." My heart is just bleeding all the time. Kingston presents a most awful and heart-sickening scene of desolation. Not a single house is safe and sound; most are nothing more than heaps of ruins beneath which lie buried bodies, and all the personal effects of thousands of people. The death roll has reached 1,000, and very many bodies have not yet been recovered. The entire business section of the city was burned out by fire, after the earthquake. This means that between 2,000 and 3,000 shop assistants, etc., young men and young women, are out of employment, and not earning any income. Thousands of persons are camped out in the Central Park, and on the race course.

In our own family circle my heart sickens more and more as I realize the situation. My sister's husband gone, Frank gone. Neither of them carried any insurance. Our home at 25 East Queen street was completely wrecked and a great deal of the furniture was destroyed. My sister Helen (Mrs. McHardy) had just fixed up a little to take in boarders and re-open school. Her house just tumbled in, and smashed up nearly everything; the miracle is that no one was killed. And so we have two widowed sisters, each with three children, and without anything. There are no homes that can be rented; there are no avenues of employment.

Poor Frank, he was a good, kind-hearted, unselfish boy. I nursed him in my arms as a baby boy, and as I sat and watched him, and held him hour after hour, I thought he would breathe his last with me at his side. But no, we were not allowed to stay with him on the man-of-war after he was taken there. And Mr. Clark, we could not find his body at all, and so there will be no grave to be lovingly tended by widowed hands.

But our sad experiences can be reiterated in many other cases. But as you know us all, I am sure you are interested in all this.

If brethren in some of our churches can arrange among themselves to send down a shipload of lumber, so as to enable our church members to restore and make habitable their homes, this will be a most acceptable and necessary form of relief.

We are doing our utmost day by day to save what can be saved and make temporary arrangements, but oh! it seems possible to do only a very little. We are hard at work on general relief work, church affairs, and family matters. Our hands are more than full these days.

Affectionately and sorrowfully, your brother,
John E. Randall.

A CHRISTIAN ENDEAVOR GREETING.

To Christian Endeavor Leaders in State and Nation:—Greetings and all good wishes for the New Year. Never in all the history of Christian Endeavor have we had such reason to thank God and to enter upon the work of the New Year with courage and hope as to-day. The second quarter-century of Christian Endeavor history has begun most auspiciously in every part of the world. Some two thousand new societies have been recorded, and tens of thousands of new members have entered our ranks during the year. There have been fewer local weaknesses to record than in any previous year, and our Endeavor fellowship has extended into several foreign countries where it was not before known.

But good as the past year has been, I am expecting far larger blessings in the year to come. We sincerely regret the departure of our honored General Secretary, Mr. Vogt, who has served the cause so well, but we rejoice to install in his place, without the break of a single hour, Mr. William Shaw, long the Treasurer of the United Society, and a leader in all Christian Endeavor movements, whose business sagacity, organizing skill, and eloquent voice combine to make him an ideal secretary. Under his direction I believe that the work will be so systematized and thoroughly organized that advance steps made necessary by our ever-expanding movement will be possible along many lines.

He will have the hearty co-operation of the new treasurer, Mr. Hiram N. Lathrop, than whom a better man for the place could not be found. Mr. Amos R. Wells, who is peculiarly fitted for the position, becomes the general editorial secretary, while further assistance in the management and the presentation of the claims of the society will be rendered by Mr. George W. Coleman, the business manager of "The Christian Endeavor World."

In a few days I expect to sail for Central and South America on a long journey in the interests of our society, visiting nearly all the republics of that continent, and I earnestly ask an interest in your sympathy and prayers, that this journey may not be without its effect in building up the kingdom of God through Christian Endeavor in the "Neglected Continent."

May I ask also for your renewed and increasing co-operation in all the lines of effort that will be brought before you during the coming year by our new secretary? Without such co-operation on the part of the trustees, counsellors, and leaders of the work in the various states, we who are laboring with you at the headquarters must labor largely in vain. Confidently counting on such sympathetic assistance in all wise lines of Christian Endeavor effort, and wishing for you the richest blessing of God throughout the whole of a happy new year, I am Faithfully your friend,

Francis E. Clark.

OUR EVANGELISM

P. C. Macfarlane.

I often wonder if our evangelism does not put the vehicle before the motive power. It is not the voice of Jesus uplifted in preaching or prayer, but the body of him uplifted on the cross, that draws men to him. It is the life and not the letter, the love and not the law, the vim and not the voice of Jesus that gives him power over the hearts of men. It is not a legend but a life that moulds character and appeals to the affections of the race. The mightiest demonstration of the truths of the gospel and the integrity of Jesus and the authority of his person is not contained in syllogisms or wrought out in theologies, nor forged in dogmas nor boomed out in ecclesiastical gunnery. It is in a body of loyal believers in Jesus Christ, no matter how ignorant or humble or poor or uncouth or obscure, whose souls are on fire with the love of God and whose daily walk shows them to have been with Jesus. The sarcasms of an infidel, the shafts of the destructive critic, the thunderbolts of logic and the chilling snow-balls of agnosticism, dash themselves in vain against such breastworks of faith as this.

We wish to be evangelical. True Christianity is excessively evangelical. "Go ye," is the first article of its creed. Query: Would we be more evangelical if we were less so? Would we not divert more people from sin if we converted more nominal Christians to real Christian living? If we made it harder to get in and more worth while to be in? If we talked less about the blessedness of life over there and revealed more of the blessedness of life over here? Quacks advertise; good physicians are sought after. When I look at the quantity of Christians in my town I am puffed up; when I look at the quality of them I feel like Sheba's Queen the day after.

And yet, mind you, I am hurrying along with the rest of the pack in full cry after numbers. I agonize to make converts. I draw the net as eagerly as any. I rejoice when it is full to bursting; I mourn when it is empty. And yet, I cannot help thinking that the surest way to get converts is to make what we have better. The world has a notion we are trying to get it into the church; some people who are not pessimists have a notion we have got a good bit of the world into the church. Perhaps if we should covet numbers less and turn to and multiply our graces and rejoice in them, the world would pause to look and turn to follow. To the infirm of Bethesda Jesus said, "Wouldst thou be made whole?" He never spent a moment urging himself upon any. He stands and knocks but he never tries a door. He caused many men to hesitate upon the threshold; he never dragged one over.

To consider as I have above may seem to some to consider very curiously; I may even grant as much; yet, nevertheless, I record my solemn conviction that to double our numbers in four years is a trivial aim, but to double the sway of Christ over the hearts and lives of our brotherhood is a mark worthy the blood of a hundred thousand martyrs.

Rather than aim to be twice as large numerically, let us aim to be twice as large charismatically, and it will follow as the light the dark that our statisticians will not grow stale with idleness.

Alameda, Cal.

Consider well, then decide positively.

The Place of the Higher Criticism

THE REQUEST.

Dear Bro. Gates—I have read with some interest your criticism in last week's Christian Century of the action of the Disciples in reference to Higher Criticism. You write them down as non-progressive, because so few of them have taken little interest in a matter of importance, as you conceive it to be. You seem to leave out of view the manner of the Disciples for fifty years in this and all similar matters. I remember only a few years ago, there were thoughtful men who believed scientific evolution had won its way to general acceptance among scholars, and that it would revolutionize some Bible facts as generally interpreted. What did the Disciples do about it? They said they were ready to accept any facts when clearly established as true by the rules of exact science. We said we could afford to wait till they found the "missing link," and specially bridge across the chasm between the inanimate and the animate creation. They have never found either. We said, please name a discovery that discounts a single fact of the gospel we are commissioned to preach, or makes the message of salvation through Christ fuller or clearer as a logical result of scientific evolution. The questions have never been answered, and so long as this remains a fact it is not likely that Disciples will have any use for it.

Now, when higher criticism invited their attention they gave it similar consideration. In the first place, they noted that it was not new, and that a careful review of its claims would lead them over ground they had traveled before. In the next place, they noted that scholars writing upon the subject were not agreed as to the conclusions reached. In fact, Disciples have never set a high value on a conclusion that has been reached by a train of reasoning that made a mere probability its major premise, a fact quite characteristic of the writers who favor the methods of the higher critics. You know very well that logic is never satisfied with a conclusion that is only a probability. Then you must remember that the rank and file of our people have neither the time nor the facilities for making a critical investigation of the subject. I have never had the time to read more than half a dozen works on either side of the subject. I am one of the average preachers who have not yet seen how "higher criticism" would help me to preach Christ and his salvation. I have never seen a treatise prepared by any of the men who set such a high value on this new-old investigation of the Bible, showing what the preacher would gain following your methods and adopting your conclusions. Now, if you are able to set down in good English just one fact which higher criticism has brought out that serves to make me an abler preacher of the gospel, I will hail such fact with delight.

Pardon my stupidity, but I feel sure many of your readers are as stupid as I am. Enlighten us.

R. Moffett.

Cleveland, Ohio.

THE REPLY.

Dear Brother Moffett—You are quite right when you imply that the higher criticism has nothing directly to do with the saving of souls. I have never known a friend of it to attach any such importance to it when he was in his right mind. Just because it has nothing to do with "justice, mercy and faith." I most seriously object to its advocacy or its denunciation by the preacher in the pulpit. The higher criticism is a method of biblical study, just as homiletics is a method of sermon study—but no sane man will take either before his people. But, on the other hand, no well equipped preacher can afford to be without a knowledge and use of both higher criticism and homiletics, for he ought to be able to make a correct interpretation of the Scriptures just as he ought to be able to make a correct construction of his sermons. They belong to the study, and not to the pulpit. But as every argument used in the pulpit involves the principles of logic, and every sentence the principles of grammar, and every sermon the principles of rhetoric, so every interpretation of Scripture involves the principles of the higher criticism.

Every act of interpreting the Sermon on the Mount involves the question as to the authorship, date, place and purpose of writing. It is the function of the higher criticism to settle these questions. When a preacher takes the text: "Blessed are the pure in heart, for they shall see God" into the pulpit some Sunday morning, he does not institute an inquiry as to who wrote it, or as to the time, place and purpose of the writing. He takes for granted that those are the words of Jesus, and that his audience accepts them as such. Some one had to settle those questions both for the preacher and the audience. The preacher may have settled them for himself. His college professors may have settled them for him. But both the preacher and the college professors accepted them as words of Jesus on the authority of some scholar's or company of scholars' opinion, or on the authority of the church fathers and early councils that first of all settled the question. Some time, some where, in the past history of the church some one determined that those were the words of Jesus by using the principles of the higher criticism. Since that time it has simply been taken for granted by the great majority of preachers and Christians that those are the words of Jesus.

So with reference to the authorship of all other New Testament passages. The traditional opinion of the early church has passed without question or investigation. An opinion that has passed so long among Christians has all the sanctity and authority of an immediate deliverance of God; but as a matter of fact, it is an opinion of men as likely to be mistaken as you or I, and was formed on the basis of historical evidence and on the principles of the higher criticism. We ought to be able to-day to settle the authorship of the books of the Bible, as well as the men of the second and third centuries. Surely we are not shut up to the acceptance of what men living nearly two thousand years ago tell us about the Bible. We have the same evidence in our hands

that they had, only better and more evidence; why have we not the same right to form an opinion as they had?

But furthermore, we have our Bible to-day, not directly from the hands of Jesus and the apostles, but from the hands of the printers, the translators, the copyists and the textual critics; we are dependent upon them for a correct reading as well as a correct content. Some of these transmitters may have made a mistake. It is our duty and privilege to ascertain whether there have been mistakes, and to correct them if there have been. This is the task of the textual and higher critics of to-day.

Would you say, then, that there is no help to be derived from the higher criticism, that it is a "train of reasoning that makes a mere probability its major premise"? Then woe to our acceptance of the books of the New Testament as a product of the first century, and the Sermon on the Mount as the words of Jesus. How helpless we are then in the hands of the skeptic who challenges us with the question, Prove that the four Gospels were written in the first century. We may point to our faith and the faith of Christendom, but he will say, That proves nothing for me. Then we will try to show him that the style, the ideas, and the historic situation of the books belong to the first century, and to Palestine and to the Jews. But he will say, That is a "train of reasoning that makes a mere probability its major premise." What then will you do, Brother Moffett; curse him as a skeptic? But he is not to blame for his skepticism on your own grounds, for you cannot expect him to make your faith his faith on your authority, and you pronounce the only other method of appeal to him, "a train of reasoning that makes a mere probability a major premise." You cannot expect him to settle his belief on such reasoning.

This is the value of the higher criticism; it has to do with religious literature, not religious life; with literary principles, not moral principles; with the study, not the pulpit. In its proper place it is just as useful as arithmetic. It would still be useful if it never gave the preacher an idea he could use in the pulpit. Arithmetic is not a very fruitful source of ideas for the preacher, but he uses it and depends upon it none the less. And yet you judge higher criticism because it does not "serve to make you an abler preacher of the gospel." It has the same relation to preaching as the study of Hebrew, Greek and the translation of ancient manuscripts. The most of us accept the results of specialists in those various fields.

As to the attitude of the Disciples toward it, wherever they have been given a true conception of it, they have given it a cordial welcome. The great misfortune has been that a few men who either did not understand what it was, or else looked at it in the light of abuses of it, have carried on a campaign of abuse and misrepresentation which has filled the minds of many Disciples with suspicion and hatred, not only against the abuses of the higher criticism, but against the thing itself. These same men have called that higher criticism which was not higher criticism, and have given the impression in some sections that the

(Concluded on page 142.)

Abraham and Lot*

H. L. Willett

The days of Abraham are separated from our own by double the Christian era. It was just about the same time that must be reckoned since the birth of Jesus which intervened between that event and the arrival of Abraham in Canaan. Not many years ago that seemed a very remote age, but more is now known regarding the history of antiquity, and the career of the patriarch is not so far from our own time, as the centuries are now numbered. When to this is added the thought that the land in which he wandered is not removed by a very great distance from our own, and it takes but a few days to make the journey, the life of Abraham seems not so far removed from our own after all.

This man had been promised the entire land of Canaan, but he never possessed more than a fragment of a single field, and that he purchased for a burial place for the body of his wife. So he was all his life a wanderer. Soon after he settled at the place near Bethel, where our last study found him, he broke up his camp and moved toward the south. He was not a farmer, but a herdsman and shepherd, and it was necessary to follow the pasturage as the season advanced, just as the Arabs do to-day. But sometimes there was a bad season, in which the pasturage was scanty and the people who raised crops from the soil had nothing to spare. Then every one in this land which was so dependent upon the rain, had to secure help from the rich land of Egypt, where the Nile is the never-ceasing source of fertility. This was what Abraham did.

But the journey was not a happy one, for it brought the man and his wife into grave dangers. In order to escape the fate which he knew might befall him as the husband of so beautiful a woman, he gave out the report that she was his sister, and secured her aid in the deceit. This was but small improvement, for it not only dealt lightly with the truth, but it subjected Sarai herself to the peril of being taken into the harem of the Pharaoh, apparently with the consent of her husband. It is true that we cannot judge the men of Israel by the standards that Christianity has erected, but it is difficult to find anything admirable in this episode in Abraham's life.

On the return from Egypt, Abraham and Lot made their way slowly northward, tarrying for a time in the region to the south of Hebron which is called the Negeb or Southland. All their journeys were slow on account of the flocks and herds which had to find pasturage along the way. Slowly they made their way back to the place they had previously used for their camp, between Bethel and Ai.

And now came the break between Abraham and Lot. We have already seen how strong was the spirit of antagonism between Israel and the tribes east of the Jordan in the later portion of the history. Moab and Ammon were evermore regarded by the Hebrews as foes. It was natural to trace this back to events in the lives of the patriarchs, which reflected little credit upon the father of the two eastern clans.

Of the two narratives which are woven

together to make the record as we have it, the one assigns as the cause of the separation the inability of the land to sustain so many beasts of pasture. The other says that the herdsmen of the two Hebrews strove together, and that Abraham could not endure the scandal of this falling out. Nor were the two men and their camps the only ones to be considered. The native population was there with its claim to the pasturage, and deep was the interest of such people in the quarrel between the two stranger shekels, which promised to provide them with spoil if it grew into open feud. It has always been one of the restraining considerations in the troubles that the people of God fall into, that the unbelievers stand by with ill-concealed satisfaction to see the heritage of the Lord divided and wasted. So the Saracens watched the strifes of the Crusaders, and drove them at last from the land. So the scoffers delight to-day to point out the divisions of the church and prophesy its downfall. The Canaanite and the Perizzite are still in the land.

It must be remembered that Canaan was at this time occupied by several different races, remnants of past migrations which had gained possession of one part or another, only to be beaten down in turn by fresh arrivals. The land was so rich as compared with the desert that it was the constant prey of raiders. One of the nations at that time in the land was the Canaanites or "lowlanders," whose domain was the low country by the sea and in the Jordan valley. The Amorites seem to have been another race of Semites, dwelling in the highlands. Then there were fragments of other clans, some of which, like the Perizzites, "villagers" or "peasants," were named only from their type of life. The two important centers of settlement at the time were the district of Hebron, or Kirjath Arba, the "city of the four giants," and the cities of the plain, including Sodom and other places mentioned in Chapter 14.

When Abraham spoke to Lot in deprecation of the disagreement between their herdsmen and suggested as a remedy their separation to a convenient distance, the younger man readily accepted the offer. But the astonishing thing about the transaction is that he also accepted quickly and even greedily the patriarch's generous offer to give him the first choice of all the land. Of course this did not imply any free title to the country, for it was in the hands of others who had to be dealt with. But it meant the undisturbed use of the land for grazing purposes, since the native population was largely the farmer class or dwellers in cities. Lot showed no feeling of appreciation of his uncle's age and generosity, but took at once that part of the land which he liked best. The heights near Bethel command a wide view of the land to the east and south. The plunge of the Jordan valley appears to lie almost at the feet of the beholder, while the rampart of the hills of Moab rises beyond. It was this fair region which Lot coveted and took.

The location of Sodom and its neighboring cities is one of the problems of the land. That they were not buried beneath the waters of the Dead Sea is cer-

tain. That body of water is smaller to-day than it has ever been since man inhabited the earth. It is the survival of sea waters left in that huge trench in some primeval age, and gradually reduced by evaporation, in spite of the continued inrush of the Jordan. The lost cities have been located both at the southern and northern end of the Dead Sea. All evidences point however to the correctness of the latter view. It is probable that somewhere to the south of the site of Jericho these ancient cities lay, and were swept away in a catastrophe which seemed due directly to the wrath of God.

Toward Sodom then Lot went. His was the passion for gain which hesitated not to run all risks for the sake of realizing its object. No doubt he could have lived in that rich land and retained the faith of his earlier years had he so chosen. It was not his choice in itself that was wrong. The implication of the story is that he should have left that fairest portion of the land to Abraham. If Lot had chosen the highlands, probably Abraham would have taken the plain of Jordan. Would it then have been evil for him? Not so. All places are sacred to the man with whom God abides. The error was in going toward Sodom because of its allurements. It is not surprising to learn soon that he was living in Sodom. The magnet attracted him and he went. Or perhaps his wife and daughters wished the more luxurious life of the city. If so, they all paid dearly for it in the end. The fortune Lot had when he left Abraham he lost in the overthrow of the city, and as for his wife and daughters, their loss was heavier still.

Daily Readings.—Mon., Feb. 11.—Abram in Egypt. Gen. 12: 10-20. Tues.—Lot's choice. Gen. 13: 1-13. Wed.—The danger of riches. 1 Tim 6: 17-21. Thurs.—Christians and unbelievers. 2 Cor. 6: 14-18. Fri.—The golden rule. Matt. 7: 7-12. Sat.—An exhortation to trust God. Psa. 37: 1-20. Sun.—God's great promise. 2 Pet. 1: 1-11.

5th PRAYER MEETING

By SILAS JONES

IS THE CHURCH LOSING GROUND?

Topic, Feb. 20. Luke 18: 1-8.

Who shall tell us whether the church is losing or gaining ground? We must decide whose testimony is credible if we are to reach a satisfactory conclusion. For there is not unanimity of opinion respecting the church. There are those who say it has seen its best days and is now in its decline. They may admit that it was a useful institution to our ancestors, but they think we are not getting any help from it that justifies its continuance. Men of sense will not long support a useless institution. On the other hand, there are those who assure us that the church is in its youth, that it will more and more command the affections of men. In their opinion the ideals of the church will finally be dominant in every part of Christendom and in every heathen land. One man looks to the past for the embodiment of his ideals. He mistrusts the present and the future. He therefore shakes his head doubtfully when the question of the church's growth is raised. Another is an iconoclast. He has little respect for the old. Still, he believes in Christ. He looks forward to

*International Sunday School lesson for February 17, 1907. Lot's Choice, Gen. 13:1-13. Golden Text, "Take Heed, and Beware of Covetousness." Luke 12:15. Memory verses, 8, 9.

great triumphs for the church. We must also ask whether an opinion is based on knowledge of conditions in one locality or on conditions throughout the world, on knowledge of the present or on knowledge of past and present. Ignorance is not entitled to be heard.

Again, what constitutes success for the church? Is it political power? Then the church is losing ground. The day of the ecclesiastic in politics is done. People who love liberty will not endure him. Where he has power to-day he is an anachronism. He will soon be thrust out of his place. Does the success of the church depend upon its control of education? If it does, it is losing ground, for the most enlightened nations are determined that the state and not the church shall control the schools. In other words, from the standpoint of medievalism the church is losing ground rapidly and there is no hope that it will ever regain what it is losing. But Jesus said, "When the Son of man cometh, shall he find faith on the earth?" It is faith that answers the question of the church's advancement, and not control of political and educational institutions. Do men believe in God the Father, Creator of heaven and earth, Source of all that is good? Do they believe in justice and mercy and purity? Are they denying themselves the pleasures of the world in order that they show their love to God and to man? If they are, the church is gaining. Its business in the world is to preach the gospel of love. It has happily been relieved of many burdens of a political and educational nature. It may now devote itself to its proper business of increasing faith in human hearts.

We shall therefore turn for help to those who are able to judge concerning faith. I believe they regard this as an age of faith. They do not all say that faith is expressing itself in the ancient symbols. The faith of the present is strong enough to make its own statements. It does not bind itself to the decisions of councils held in days when the church knew less than it now knows. The passing of superstition means the coming of greater faith. The destruction of tyranny in church and state will give the world a chance to understand Jesus and believe in him. History is teaching us the importance of religion in the development of society. The only thing that can permanently injure the church is a failure on its part to put the emphasis on the things that abide. If it strives after any supremacy except the spiritual it will be despised and rejected. By devoting itself without reserve to the spiritual interests of the world it will be glorified among men.

ALPHABET OF SUCCESS.

Attend carefully to details.
Be prompt in all things.
Dare to do right, fear to do wrong.
Endure trials patiently.
Fight life's battles bravely.
Go not into the society of the vicious.
Hold integrity sacred.
Injure not another's reputation.
Make a few special acquaintances.
Observe good manners.
Pay your debts promptly.
Question not the veracity of a friend.
Respect the counsel of your parents.
Venture not on the threshold of wrong.
Watch carefully over your passions.
Extend to everyone a kindly greeting.
—Selected.

CHRISTIAN ENDEAVOR

By ROYAL L. HANDLEY

THOSE FORTUNATE HARDSHIPS.

Topic for February 17: 2 Tim. 2:1-13.

Each Bible passage may be read in the meeting, followed by the thought here indicated, given in your own words, and with such additions as you desire.

Read 2 Tim. 2:1. A child is ambitious to become big and strong. A child of God ought to have no less ambition. Growth and strength are gained largely through taxing one's powers by doing hard things, and the value of strength is in the ability to do harder things.

Read 2 Tim. 2:3. The soldier's life furnishes a common ideal for the Christian. The glory of a soldier lies in the completeness of his devotion, that makes him eager to face danger and death for the cause he loves. A soldier seeking ease would be a disgrace to his uniform.

Read 2 Tim. 2:9. The examples left by the heroes of the Christian church should spur us to do and to endure. Paul holds the place that he fills in the hearts of Christ's followers, not because of high office, wealth, or learning, but because of the suffering that he gladly bore in the pursuit of his great purpose.

Read 2 Tim. 2:10. We are not called to endure hardness in the spirit of the Stoic or the Indian brave. The object is not simply to see how much we can endure without complaint. We are to endure for the sake of helping others.

* * *

Incidents and Illustrations.

Pizarro once tested a company of homesick followers thus: "He drew a line in the sand with his sword and said: 'Comrades, on that side,' pointing to the south, 'are toil, hunger, nakedness, the drenching storm, battle, and death. On this side,' pointing to the north, 'are ease and safety. But on that side lies Peru, with its wealth. Choose, each man, what best becomes a brave Castilian. For my part, I go to the south.'" Our Commander went "to the south," with its suffering and death, and he calls upon us, His followers, to choose what best becomes a brave Christian.

Homer tells us that when Ulysses returned home to Ithaca, after his long absence, he was able to prove his identity by his ability to bend the bow which had defied the efforts of all others who had tried their strength upon it. The Christian should be able to prove his identity by his ability to do things that others cannot do, things possible only to him who can say, "I can do all things through Christ which strengtheneth me."

A little lad, who lived on the top floor of a tenement house, was incurably lame, but he found a way to work for Jesus. He printed Bible verses on slips of paper and let them fall to the street below, to be picked up by the passers-by. When he was near death, kind friends wished to take him away where he would die more comfortably. But that meant giving up this work for Christ, and he decided to stay where he was, saying, "I don't want to die easy, when He had to die hard."—Christian Endeavor World.

Religion is neither emotion or commotion, but motion.—John Pounds.

THE PRACTICE OF THE LORD'S DAY.

I have told you an anecdote before now that is never absent from my mind and conscience a single Sabbath night after sermon and supper. I was once spending a Sabbath long ago with dear old John Mackenzie of Glenisla. The old saint's memory still sanctifies the glen, and draws visitors of a kindred spirit up to the glen every summer. Well, that Sabbath night, after supper, I asked my friend to read to me out of the manuscript volume of notes he had taken of John Duncan's sermons long ago, when the future professor was still a probationer in the neighborhood; and he was still reading in his rich manuscript when the bell rang for family worship. After the worship was offered, I turned to my friend and said to him, "Let us have some more of the Rabbi's remarkable sermons." "Pardon me," said the wise old priest, "but we always take our candles after family prayers." He did not intend that to be a sting in my conscience, I feel sure; all the same it was a real sting all that night, and after thirty years, it still rankles in my heart and conscience many a Sabbath night, and many a week night, after supper and worship. If we all took our candles immediately after family worship every week night, and if we could carry to our own room the full impression of the public worship every Sabbath night, it would be the salvation of countless souls, who, as it is, simply squander the whole grace and truth of the public and private ordinances of God's grace by the frivolous and dissipating talk, even of a godly household. I am not to be taken as preaching salvation by asceticism. I am not to be understood to be denouncing Sabbath dinners, and Sabbath suppers, and the reading of sermon notes of genius after family worship. Not at all; I am simply stating facts. I am simply remarking on what I have seen and felt for a long lifetime. I am simply mourning over, what my Master mourned over, as he made, for the instruction of all his ministers, his most painful parable of the thirteenth of Matthew.—Dr. Alex. Whyte, in British Weekly.

OBITUARY. HICKMAN.

Dr. Lee D. Hickman, a faithful officer of the church at Princeton, Ill., after many weeks of suffering, entered into his rest January 9, 1907. He was a son of Mr. and Mrs. E. S. Hickman; born near Kirksville, Mo., in 1875. He married Miss Myra J., daughter of our minister, W. H. Hook, Mexico, Mo. He obeyed the gospel in his boyhood, at Kirksville, where also he was buried. J. W. Davis baptized him and preached his funeral sermon. He moved to Princeton, Ill., soon after his marriage, identified himself at once with the church, was soon made one of its deacons and a Sunday school teacher. He was our leader in music, active and liberal in all departments of the church at home, and a generous contributor to all our public enterprises. He was one of the noblest men I have ever known and one of the best helpers in the church. His parents, wife, daughter and a host of kindred friends live to cherish his memory.

J. G. Waggoner.

Eureka, Ill.



Home and the Children

WHAT I LIVE FOR.

Dr. J. L. Banks.

I live for those who love me,
Whose hearts are kind and true;
For the Heaven that smiles above me,
And waits my spirit too;
For the human ties that bind me,
For the task by God assigned me
For the bright hopes left behind me,
And the good that I can do.

I live to learn their story
Who suffered for my sake;
To emulate their glory,
And follow in their wake;
Bards, patriots, martyrs, sages,
The noble of all ages,
Whose deeds crowd History's pages
And Time's great volume make.

I live to hold communion
With all that is divine,
To sanctify the union
'Twixt nature's heart and mine;
To profit by affliction,
Reap truths from fields of fiction,
Grow wiser from conviction,
And fulfil each grand design.

I live to hail the season
By gifted minds foretold,
When men shall rule by reason,
And not alone by gold;
When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

MERE TRIFLES.

Hannah More.

Since trifles make the sum of human things,
And half our misery from our foibles springs;
Since life's best joys consist in peace and ease,
And though but few can serve, yet all may please;
Oh, let the ungentle spirit learn from hence
A small unkindness is a great offense.
To spread large bounties, though we wish
In vain,
Yet all may shun the guilt of giving pain.
To bless mankind with tides of flowing wealth,
With rank to grave them or to crown with health,
Our little denies; yet liberal still
God gives its counterpoise to every ill;
Nor let us murmur at our stunted powers,
When kindness, love and concord may be ours.
The gift of minist'ring to others' ease,
To all our sons impartial heaven decrees;
The gentle offices of patient love,
Beyond all flattery and all price above;
The mild forbearance at a brother's fault,

THE MOST VERSATILE MUSICIAN OF OUR TIME.

Camille Saint-Saëns, the illustrious French composer who has been visiting this country, has been compared to the hero of the "Arabian Nights"—Caliph Haroun-al-Raschid. Like that legendary personage, he has known a multi-colored life, has traveled far in strange lands, and has seen the world from many fresh and unconventional points of vantage. In a deeper sense, it may also be said that, like the Caliph, he is one who absorbs and reflects the brilliant texture of a life and art outside of himself, rather than one who draws upon inherent creative genius.

To say this is not to depreciate a man who is conceded to be the most versatile musician of our day, and who in the opinion of The Musical Courier (New York), is "one of the musical monarchs of all time." With the exception of Tschalkowsky and Dvorák and possibly of Richard Strauss, he is the most gifted composer who has ever visited our shores. He has been before the public for sixty years, and during this time has written an astonishing number of operas, oratorios, symphonies, concertos and compositions for various instruments. Forty years ago Berlioz referred to him as "one of the greatest musicians of our epoch," and Gounod once said of him: "Saint-Saëns could write at will a work in the style of Rossini, of Verdi, of Schumann, or of Wagner."—Current Literature.

THE FARMER'S FRIEND

Probably the average farmer never thought of "Bob White," and his quail relatives as other than a right merry fellow with an agreeable call and a dainty tidbit for the table. He is so domestic, however, in so many parts of the United States, that his position is just a little more exalted than that of the common barnyard fowls. Now the government biologists come forward and elevate him to a very important place as a bug-eater of tremendous proportions, and a sort of saviour of crops. Noxious insects and the seed of harmful weeds form a large share of their diet, and, according to Dr. C. Hart Merriam, save thousands of dollars a year to farmers. One of their favorite pastimes is in banqueting upon potato-bugs, taking a row from one end to the other, and eating these disagreeable and harmful insects in great quantities. Leaf-eating beetles, chinch-bugs, soldier-bugs, and dozens of others, are attacked by the quail, while almost their only damage to crops is in California, where they have quite a fancy for grapes. In other parts of the country they confine their depredations almost entirely to wild fruits, leaving the finer varieties to other thieves. All told, the various varieties of quail found all over this country are well worth treasuring.—Rural World.

WHEN THE WORLD TURNS.

De very bigges' problem
What kivers all de groun'
Is how ter keep yo' footin'
W'en de worl' turn roun'!

De brighter side is yander,
A-hidin'—safe an' soun',
But you never gwine ter see it
Twel de worl' turn roun'!

De prospec' is amazin'—
It's up de hill an' down;
Watch out! It may be blazin'
W'en de worl' turn roun'!
—Frank L. Stanton.

LINCOLN'S FEARLESSNESS.

Mr. Lincoln was so forgetful of self as to be absolutely without personal fear. He not only paid no attention to the threats which were constantly made against his life, but when, on July 11, 1864, the Confederate General Early appeared suddenly and unexpectedly before the city with a force of 17,000 men, and Washington was for two days actually in danger of assault and capture, his unconcern gave his friends great uneasiness. On the 10th he rode out, as was his custom, to spend the night at the Soldiers' Home, but Secretary Stanton, learning that Early was advancing, sent after him to compel his return. Twice afterward, intent upon watching the fighting which took place near Fort Stevens, north of the city, he exposed his tall form to the gaze and bullets of the enemy utterly heedless of his own peril; and it was not until an officer had fallen mortally wounded within a few feet of him that he could be persuaded to seek a place of greater safety.—From Helen Nicolay's "The Boy's Life of Lincoln."

Epitaph.

A friend sends in the following epitaph which he found in a recent visit to England:

Here lies a poor woman
Who always was tired.
Who lived in a house
Where help was not hired.
Her last words on earth were:
"Dear friends, I am going
Where washing ain't done,
Nor sweeping nor sewing.
But everything there is
Exact to my wishes,
For when they don't eat
There's no washing the dishes.
I'll be where loud anthems
Will always be ringing,
But, having no voice,
I'll get clear of the singing.
Don't mourn for me now,
Don't mourn for me ever,
I'm going to do nothing
Forever and ever."

—Chicago Record-Herald.

FRIENDSHIP UNTRAMMELLED

If a fond and true friendship finds place
in your heart,

'Tis a flame all too sacred for doubtful
desire,

Or for social devotion, to bid it depart,
Or to mingle their unholy breath in its
fire.

Oh, the love of a friend and the love for
a friend

(Let your conscience take note of this
ever true thing),

Are so pure that from evil our lives
they defend!

For whatever is pure bears no poison or
sting.

If a pure-hearted maiden finds a heart
she may trust.

Down the social suggestion waking feverish
dreams!

Down the false and foul gossip that utters,
"There must

Be unholy intentions beyond all that
seems!"

Oh, for the morrow, when friend shall
trust friend!

Oh, for the day when suspicion shall die!
When thoughts, words and deeds that to
friends we extend

Shall be candid and open and clear as
the sky!

Did not Mary of Magdala so love her
Lord,

That her love drove her sin from her
heart from that day

That she followed his footsteps and
hung on his word,

Till her soul in great purity triumphed
for aye?

For love is ever pure in a heart that is
pure,

And shame be the thought that would
poison its joy!

Such love we may trust, for its truth
shall endure

Amid evils around, without evil alloy.

Be candid, be open, be earnest and true;
And fear not to love, without dreams
though it be;

And may loving content mete its portion
to you,

While your fond heart shall rest in God's
righteous decree!

Be this all your desire, that your Love-
guide of life

Be the dear Friend of Mary—He leads to
no wrong!

Go, love as he bids, free from doubt and
heart-strife,

Leave the future to him, give him love,
work and song!

Earth's relations in heaven shall never
be known,

And the hearts that have kinship their
kinship shall know;

And together in service, and never alone,
They shall do his sweet will, and like
him they shall grow.

Gilbert L. Harney.

WHO'S WHO.

From the January St. Nicholas.

When I took Hector for a walk it used
to be great fun;

He was a little puppy then, and close
to me he'd run.

But when we go out walking now it's
different as can be—

I don't know whether I take him, or
whether he takes me!

MRS. MARY D. RAGGIO.

The death of Mrs. Mary D. Raggio removes from the Church of Disciples in Chicago one of the oldest workers. She had been connected with our history for fifty years and was a leader in all the congregations with which she was connected during that period. Mrs. Raggio was born March 9, 1837, in Catlettsburg, Ky. In 1853 she was married to Samuel C. Raggio, with whom two years later she removed to Chicago for residence, where she lived until June, 1905. Serious ill-health forced her to spend the last year and a-half of her life in Ft. Worth, Texas, where she died January 14, 1907.

The great interests of Mrs. Raggio's life were the home, the church and her friendships. She was the mother of five children, two of whom, Charlie and Jennie, died at the ages of 3 and 6 years respectively. Three children survive her: Mrs. Antoinette R. Phelps, wife of George W. Phelps, of Anaheim, Cal.; Victor E. Raggio, of Ft. Worth, Texas, and Dante A. Raggio, of Chicago. Her husband died in 1894. Her children are all members of the Christian Church, both sons holding their membership with us at Monroe Street, where Dante A. Raggio is a deacon.

It was in the church that Mrs. Raggio's character found public expression. She gave herself to Christ at the age of 17, and upon her arrival in Chicago sought eagerly for any congregation of her own faith and order which might be worshipping in this city. With the beginning of the Disciples' work on the West Side in the old Washingtonian Home and the later removal to Campbell Hall at Van Buren and Campbell avenue she was closely identified. In the division of the congregation when leaving Campbell Hall, Mrs. Raggio was among those who organized the First Christian Church, worshipping on Oakley avenue, near Jackson. There her membership continued until the union of the First with the Garfield Park Church under the name, Monroe Street Church, in 1895. During the eleven years of her membership in the Monroe Street Church, Mrs. Raggio was one of the guiding spirits of the young congregation. In service and faithfulness all will to-day agree that she was foremost. In financial support it was her liberality that led all the rest. She was for many years president of the Ladies' Circle and as such gave that organization a sense of power and responsibility. Her interests took in the whole church, not just a part of it. She loved the missionary cause and actively participated in the Woman's Missionary Society. She was peculiarly sensitive to the responsibility of the church toward the poor and unfortunate of its neighborhood. In the opening days of the enterprise of building our present church home, Mrs. Raggio's faith and liberality largely sustained the pastor in the hazardous undertaking. Ever since her removal to the south, hardly a copy of the church paper has been printed without some mention of her, nor a church meeting held without some message of appreciation being sent her. No tribute of love could be more convincing and tender than the simultaneous communion service a year ago in which she, far away, partook of the emblems of our Lord's death at the same moment with the congregation gathered in prayer in this church.

Love was the master word of her life—in home, in church and in friendship. The sweet doctrine by which she lived was that of the "second mile." Compelled to go one mile, she went twain. She always did more than obligation imposed. Her church life lay beyond conventional duties: these she did, but more. Upon her friends, as upon her church, she was continually breaking the alabaster box of love. The company of heavenly witnesses who surround us is more familiar since she has gone to take her seat among them.

Charles Clayton Morrison.

CHEER UP.

It was Tommy's first glass of soda-water that he had been teasing for so long.

"Well, Tommy, how does it taste?" inquired his father.

"Why," replied Tommy, with a puzzled face, "it tastes like your foot is asleep."
—Cincinnati Enquirer.

A little 4-year-old was taken on a visit to a grandmamma in the country. There for the first time he had a near view of a cow. He would stand and look on while the man milked and ask all manner of questions. In this way he learned that the long, crooked branches of the cow's head were called horns. Now the little fellow knew of only one kind of horn, and a few days after obtaining this information, hearing a strange kind of bellowing noise in the yard, he ran out to ascertain its cause. In a few minutes he returned, with wonder and delight depicted on his countenance, exclaiming, "Mamma, mamma! Oh, do come out here! The cow's blowing her horns!"

To me the meanest flower that blows
can give

Thoughts that do often lie too deep for
tears.

—Wordsworth.

A BRAINY CHILD.

Wise Mother Proves the Value of Grape-Nuts in Rearing Children.

There is no surer test of real knowledge than the personal test; observation with our own eyes and other senses.

"Having been raised to believe that one could not exist without meat, hot biscuit and coffee for breakfast, I was skeptical at first about the value of Grape-Nuts.

"But our little girl as well as myself had indigestion all the time and I could not understand why.

"About five years ago, attracted by the advertisements concerning Grape-Nuts, I decided to try some to see whether it would afford nourishment like meat, etc. I was worried about our little girl.

"In a short time after changing from heavy food at breakfast and supper to Grape-Nuts, she had no more headache, put on flesh and now, after five years of this way of living, at the age of ten she is 4 feet high, weighs 81 lbs., is in the 5th grade and in every way is a fine brainy child.

"Our boy 5 years old, has been raised on Grape-Nuts, eats it for two meals each day, is very large for his age and fine looking." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

A new church will be organized in Tuscaloosa by the State Board of Alabama.

Evangelist John W. Marshall of Chicago, Ill., is in a promising meeting at Orleans, Ind.

W. H. Pinkerton of Paducah, Ky., is holding a meeting for the First Church in Sedalia, Mo.

Chas. M. Farnham is in a meeting with P. T. Martin, minister of the church in Blue Hill, Neb.

O. L. Clook of Lexington, Ohio, is leading the forces of the church in Newark, Ohio, in revival services.

E. D. Salkeld, recently minister in Homestead, Pa., began work on his new field at Lakewood Ohio February 1st.

The National Convention of the National Woman's Suffrage Association will be held February 14th to 19th in the Fine Arts Building, Chicago, Ill.

The church in Canton, Ohio, is in a great revival meeting. P. H. Welshimer, the pastor, is preaching and F. C. Houston has charge of the music.

O. P. Spiegel of Birmingham, Ala., is to assist M. D. Chubb in a meeting in Watsonville, Cal., in May. Other meetings on the coast are being arranged for him.

H. W. Milner minister of the church in Woodlawn, Ala., has the assistance of Miss Vera Segur of Angola, Ind., in revival services. This congregation recently dedicated a new church house.

A church was organized at Elgin, Ill., the first Lord's Day in January with 32 members. There were six additions during the remainder of the month. W. H. Endres is minister of the new church.

J. H. Craig, the minister, and the First Church in Logansport, Ind., will have the assistance of F. M. Rains of the Foreign Missionary Society, in the dedication of a fine new church building February 17th.

Recent visitors who gladdened the office of The Christian Century were F. M. Dowling of California, Rufus Finnell of Eureka, Ill., President Bell of Drake University and S. G. Boyd of Covington, Ky.

The best Christian is the intelligent Christian. "The plea of the Disciples of Christ," by Dr. W. T. Moore, will help you to become an intelligent Christian. We publish it. Price, 30 cents net. By mail, postpaid, 35 cents.

BACK NUMBERS.

In order to complete files of the Christian Century we are desirous of securing back numbers of the paper as follows:

1903, issues of August to December.

1904, issues during the whole year.

1905, issues of January 5th and 12th,

1906, issues of March 15th and May 10th.

Will subscribers who have these numbers and are willing to sell them write to The Christian Century Company, 358 Dearborn street, Chicago, Ill.

There has been excellent interest and audiences have been large in a revival meeting held by Evangelists Small and St. John with the church in North Tonawanda, of which E. M. Todd is minister. The meeting proceeds with a most encouraging number of additions.

Any church desiring the services of a consecrated minister, one educated, who is a pastor as well as preacher, whose wife is a fine helper in all the work of the church, whose commendations are of the best, address J. Windbigler, Altoona, Iowa.

The Disciples at the university are increasing in number each year and many of the men who enter come with a large experience. The last addition to the roll was Mr. Hull, from North Tonawanda, N. Y. He will avail himself of the university while supplying for the First church.

A permanent organization was effected at Elgin, Ill., on Jan. 6th under the leadership of Mr. W. D. Endres, recently from Drake University. The work assumed from last year under the temporary ministry of Mr. Exley, and continues with 32 charter members under favorable circumstances.

Thomas J. Thompson who was formerly at Carthage, Ill., is now in charge of the Christian Church at Pekin, Ill. On January 31st a largely attended reception to the pastor was held. Mr. Thompson is greeted by large audiences and reports the prospects very favorable for good work in this city of ten thousand inhabitants.

L. L. Carpenter of Wabash, Ind., dedicated the new and elegant house of worship at Canton, Kan., on Lord's Day, January 27th. He raised \$2,600.00, which provided for all indebtedness. This money was nearly all paid cash in hand, or to be paid within 10 days. There was great rejoicing. On Lord's Day, February 10th, Brother Carpenter will dedicate the new house at Fairfield, Neb.

Dr. and Mrs. Francis A. Kirkham of Los Angeles recently celebrated their golden anniversary. Dr. Kirkham was the founder and for many years editor of the Christian Oracle, now the Christian Century. Dr. and Mrs. Kirkham were married at Drakesville, Iowa fifty years ago and both have been prominent in the work of the Christian Church for many years. The Christian Century extends congratulations.

The Colfax, Ill., Press of January 31 reports that the Christian Church of that city gave a reception in honor of their faithful pastor, Norman H. Robertson, on the evening of January 29. Over 300 people, including 5 neighboring pastors, were present, and a most happy time was enjoyed by all. Mr. Robertson has been retained for another year by the unanimous vote of the church. Work on a new building will begin this spring.

The church in East Orange, N. J., has completed plans for a splendid new church building which will be erected next summer. The church is growing rapidly under the able ministry of L. D. Wells. Last Sunday in the last service

prior to his departure on an oriental trip, J. P. Lichtenberger, minister of the Lenox Avenue Church in New York City, gave a dramatic recital of Ruth, assisted by the choir and several soloists.

The Central Church of Indianapolis, Allan B. Philpott, minister, has had the most successful year in its history. The total amount raised through all channels was \$10,810.75, of which \$2,826.04 was for missions. The net increase in membership during the year was 210. The Sunday school has an enrollment of 800 and raised for all purposes during the year \$1,080.00, of which \$559.85 was for missions. This church is a Living Link in the Foreign, C. W. B. M. and American Christian Missionary Societies, and observes all the offerings of the year.

The second annual meeting of the Flanagan, Ill., church was held January 1st. All reports were encouraging. Resident members, 147; gain by baptism, 17; enrollment, 25; C. E., 25; Juniors, 36; C. W. B. M., 35. Total for missions and benevolences was about \$900, or an average for resident members of \$6. "How many churches surpassed this?" asks our correspondent. "We have no aid society, no suppers, no bazaars, no deficits or debts; but we do have joy in the service of the Lord. The per cent not in any church is smaller in this community than any other I have ever known." R. E. Thomas continues as pastor during 1907.

MAY BE COFFEE

That Causes All the Trouble.

When the house is afire, it's like a body when disease begins to show, it's no time to talk but time to act—delay is dangerous—remove the cause of the trouble at once.

"For a number of years," says a Kansas lady, "I felt sure that coffee was hurting me, and yet, I was so fond of it, I could not give it up. I paltered with my appetite and of course yielded to the temptation to drink more. At last I got so bad that I made up my mind I must either quit the use of coffee or die.

"Everything I ate distressed me, and I suffered severely almost all the time with palpitation of the heart. I frequently woke up in the night with the feeling that I was almost gone—my heart seemed so smothered and weak in its action that I feared it would stop beating. My breath grew short and the least exertion set me to panting. I slept but little and suffered from rheumatism.

"Two years ago I stopped using the old kind of coffee and began to use Postum Food Coffee, and from the very first I began to improve. It worked a miracle! Now I can eat anything and digest it without trouble. I sleep like a baby, and my heart beats full, strong and easily. My breathing has become steady and normal, and my rheumatism has left me. I feel like another person, and it is all due to quitting coffee and using Postum Food Coffee, for I haven't used any medicine and none would have done any good as long as I kept drugging with coffee." Name given by Postum Co., Battle Creek, Mich. "There's a Reason." Read the little book, "The Road to Wellville," in pkgs. All grocers.

Some of the Annual Reports

Atchison, Kansas.

Nineteen hundred six was a great year in the history of this church. The net accessions to the membership of the church were 516. The total amount of money raised was \$5,994.47. Contributions for missions and benevolence was \$600. The Sunday School had an average attendance of 295 and raised almost \$600. This congregation has before it as one of its purposes for the future, a building enterprise which will be pushed to completion as rapidly as possible. W. T. Hilton is the energetic and faithful minister.

Terre Haute, Indiana.

Central Christian.—L. E. Sellers, pastor. Number of sermons and addresses 133; number of marriages 54; number of funerals 62; net gain in membership 31; present membership, non-resident 91; resident 1,079; total 1,170. Money raised by department: Sunday School \$733.67; Ladies' Social Union \$576.08; Young Ladies \$47.21; C. W. B. M. \$94.05; Christian Endeavor \$7.48; money raised through regular offerings \$4,186.77; total money raised \$5,645.26. This does not include the building fund offerings.

Alexander Paul is continued as the living link missionary in China and J. E. Stewart is the living link missionary in Washington, D. C. It is the purpose to start the construction of the new building this year at a cost of \$75,000.00. During the splendid seven years' ministry of Brother Sellers there have been 1,050 additions.

Kenton, Ohio.

The past year, has been one of a goodly measure of success, in the work of the church in Kenton. The financial exhibit shows the following: General fund \$2,201.24; special meeting fund \$425.66; church debt fund \$356.85; missions, (including C. W. B. M.), \$867.35; Ladies Aid \$741.92; Christian Endeavor Society \$81.44; Sunday School, \$459.65; Building fund, \$786.66; total \$5,920.77.

There were forty-seven additions by confession and baptism, and twenty-six, otherwise. We started this year without debt, and over three-hundred dollars to our credit.

T. W. Pinkerton.

Bellevue, Pennsylvania.

The annual report showed an enrollment of 336 members; that there had been collected from all church sources during the year about \$4,900, and that there was a balance in the treasurer's hands of \$300. In view of the present prosperity of the church, the pastor's salary was increased from \$1,200 to \$1,500 a year. Alfred W. Place, is pastor.

Auburn, Nebraska.

At the annual meeting of this congregation the reports showed a splendid year's work, 38 added to the membership, a loss of only 11, giving a total membership of 256. The C. E. gained 21; total 51 members. C. W. B. M. gained 19; total 49 members. Aid Society a membership of 60; Sunday School an average attendance for the year 122, and \$55.75 given to missions and benevolences. Amount passing through various treasuries \$1,800.

Bro. F. L. Pettit agreed to remain another year to the great satisfaction of the entire membership.

Lafayette, Arkansas.

The report of the First Church for last year is one of the very best that we have ever made. The offerings amounted to \$4,184.95; \$825 were given to missions. There is a balance in the treasury of \$888.59. There were 45 additions; 26 conversions.

N. M. Ragland.

Stanford, Illinois.

Reports read at the annual meeting of the church at Stanford, Ill., show an increase in all lines of work with but a small net increase in membership of the congregation. \$4,200 raised for all purposes; \$1,000 for missionary and benevolent work. S. S. Lappin ministers here.

Los Angeles, Cal.

The annual report of the Magnolia Avenue Christian Church, Jesse P. McKnight, pastor, gives promise of a bright happy and successful future.

During the year, at regular services, 212 were added, giving a present membership of 507. Money raised for all departments of the work amounted to \$11,732.22, or almost \$1,000 per month; \$3,151 was given for missions and benevolences, to which is to be added the \$427 given by the C. W. B. M. The Ladies' Aid raised \$540; the Sunday school, \$1,468.86; the C. E. societies gave \$257; the Men's Club, \$180, and \$6.125 was devoted to the current expenses and the building. Besides this work during the last year a mission was organized, lot bought, chapel of \$3,500 value erected, and the work brought to the place where a church could be organized which is now being done under the direction of the Southern California Missionary Society. This church is only three years old and its pastor and people are encouraged by their success.

Sioux City, Ia.

The annual report of the Christian Church of this city, of which John Kendrick Ballou is pastor, shows a net gain in membership of 20 per cent; net gain in membership last year 25 per cent; amount of money paid by the congregation, \$4,908.99; average amount per member for all purposes, \$26.11; amount of money paid by the congregation last year, \$3,632.70.

All departments of the church are in good condition. We have been busy with the financial obligations, but will commence a vigorous campaign for numerical increase next year. Indebted for current expenses, \$200. Indebtedness on building about \$5,000 which we expect to liquidate in four years; \$2,000 of this debt is due April 1st.

A men's Bible study class, called "The Berean Brotherhood," and a Junior society, have recently been organized, and a mission study class is projected.

DEDICATION AT LIBERTY, MO

The new \$30,000 Christian Church at Liberty, Mo., will be dedicated on Sunday February 17, with J. H. Garrison, editor of the Christian Evangelist, in charge. In the afternoon there will be a fraternal meeting with short addresses from various brethren, and at night G. W. Muckley, secretary of the Board of Church Extension, will preach. On Monday afternoon Dr. J. H. Hardin will open a Sunday school institute which will

continue during the entire week and the following Sunday.

The pastor, Graham Frank, planned to give commanding prominence to the Sunday school in the dedication service. Monday evening the new Plicher organ will be opened with a recital by Hans C. Fell, of Kansas City. Tuesday evening there will be a sermon by L. O. Bricker, of Cameron. Wednesday evening Dr. J. H. Hardin, and Mrs. A. A. Buxton will speak on the work of the Sunday school. Thursday evening Dr. George H. Combs will preach, and L. S. Cupp on Friday evening.

CHURCHES OF CHRIST IN ILLINOIS.

Please read the appeals made by National Officers of C. W. B. M. in behalf of our brothers and sisters who are suffering from the earthquake at Kingston, Jamaica, January 14th. However much we may feel burdened, however carefully we have planned to apportion our means and service for the year—this is an emergency which we should not ignore. Our brothers and sisters in Christ at Kingston are in sore distress. John E. Randall, for many years a trusted missionary there, writes: "We are without shelter, without food, and without clothing. We must have help." Will not every church take an offering at once for their relief, and send it to Mrs. Helen E. Moses or Mrs. M. E. Harlan, 152 E. Market street, Indianapolis, Ind.

Annie E. Davidson,
Pres. Ill. C. W. B. M.

John G. Paton, the great missionary to the New Hebrides, died in Australia, January 28th, at the advanced age of eighty-one. He was ordained a missionary to the New Hebrides on the 23rd of March, 1858, in Glasgow, Scotland. The life of this great missionary can be had from the office of the Foreign Society for only sixty cents.

WHAT ABOUT AMERICA?

Some one has said:—

"If God intends to save the world, He cannot afford to make an exception of America."

Another:—

"This country is His chosen instrument of blessing to mankind; and God's plans never fail."

Still another:—

"Ours is the elect nation for the age to come. We are the chosen people. We cannot afford to wait. The plans of God will not wait."

And yet another:—

"Our plea is not America for America's sake, but America for the world's sake."

Our plea is adapted to America as is no other.

Therefore:—

HOME MISSIONS

INDIANA NEWSLETS.

Events of the day once more demonstrate that ministers are migratory in their nature; they assuredly are "birds of passage." The annual migration and emigration is pretty well over and a glance over the field reveals an unusual number of changes in Indiana pulpits. Indianapolis records several changes. F. W. Norton leaves Irvington after a successful pastorate of six and one-half years, to devote his time to raising the Wharton Memorial Fund. A. L. Orcutt has resigned at the Sixth Church to devote his time to the Ministerial Relief Fund. He will be succeeded by M. F. Rickoff, of Ft. Wayne. C. S. Johnson leaves the Morris Street Church to locate at Advance. He will be followed at Morris Street by Thos. L. Cooksey. C. B. Newman has resigned at the Third Church. He desires to rest for several months to recover from an affliction of an annoying though not of an especially serious nature. O. E. Tones has resigned at the Hillside Church to take the work with the Englewood congregation. He will be succeeded at Hillside by R. A. Smith, who formerly ministered there. It is unfortunate that so many ministerial changes should occur so soon after the simultaneous campaign with its great ingathering of new members.

Out over the state the following resignations have been noted, where the minister "migrates" to another state: W. W. Sniff, Rushville; F. B. Thomas, Little Flat Rock; Milo Atkinson, Marion; M. G. Long, Warsaw; M. W. Harkins, Union City; A. W. Gehres, Brook; and thus the list grows daily.

O. S. Reed has changed from Veedersburg to Ladoga, and E. S. Conner from

Knightstown to North Salem. Elmer Williams, who has rendered efficient service for churches in the vicinity of Crawfordsville, has taken the work at Coates Grove, Mich.

The pulpit at Frankfort has been left vacant by the sad, sudden death of Bro. W. J. Russell. Bro. Russell was president of the third district and his death robs not only the Frankfort church, but the brotherhood at large of the services of one who possessed in happy combination the choicest culture of mind and the richest graces of the heart.

W. H. Newlin.

Jamestown, Ind.

KEOKUK LETTER

Prof. Rolla G. Sears, of Christian University, read a paper before the Ministerial Alliance of this city at its last meeting on the Geographical and Historical Setting of the Old Testament. It was a strong and convincing paper. It was enjoyed and heartily endorsed by all the preachers present. It is refreshing to know that the men who are filling the pulpits are firm believers in the Old Book.

Press reports say Bro. Jordan has resigned at Quincy. We are sorry to hear he is thinking of leaving that city. Quincy needs a new modern house and it is to be hoped it will not be long until the brethren will make a move to that end.

Bro. R. H. Trickett recently held a good meeting just over the mission line at Alexandria. There were a number of additions and the church greatly strengthened.

The work in Keokuk is moving along nicely. Have had six additions during the month of January. The church is growing in spiritual power. We have just made some needed improvements on our building. We are planning for a meeting to be held in the future and hope to double our membership in the next few months.

M. J. Nicolson.

Keokuk, Iowa.

STUDENT RECRUITS FOR THE CHRISTIAN MINISTRY.

The annual student Y. M. C. A. Conference for the Pacific Coast was held at Pacific Grove, Cal., December 29 to January 6. The attendance numbered over one hundred. One of the most notable results was the birth of a new movement for recruiting the ranks of the ministry, a movement which may easily become at least national in scope and take its place alongside the great Student Volunteer movement. Student Volunteers took an active part in its initiation, all agreeing that the ministry of Christ has no geographical limits. Thirty young men, from thirteen colleges and universities, and representing all evangelical denominations, bound themselves into a California organization, with a declared "purpose to become ministers of Jesus Christ and to promote aggressively the consideration of the ministry as a vocation for Christian young men."

The policy adopted was thus crystallized:

We stand for

1. A United Church. We believe that churches divided against each other cannot stand. We declare ourselves against competitive missionary work anywhere. We agree to work for church harmony and unity of spirit.

2. Missionary Aggressiveness. Be-

lieving in the last command of Jesus Christ in the broadest world-wide sense, it is the purpose of this organization to stand for and promote an intelligent study and a wide-awake active interest in missions.

3. An Up-to-date Ministry. We seek preparation to meet and satisfy both the fundamental and the new and special needs of the church in our own generation.

Mr. Wilfred Withington of Pacific Theological Seminary (Cong'l), Berkeley, was made president of the California division, and will give much time to the cause throughout the year. The secretary is Mr. Carl H. McPheeters, Palo Alto, a student in Stanford University, who may be addressed for information and literature.

EDUCATION DAY OFFERINGS.

In Illinois, reports in addition to last week's, including cash, pledges, names of churches and ministers, are as follows:

Peoria, H. F. Burns, \$17.15; Manchester, \$1.25; Lexington, B. H. Sealock, \$8.03; Mason City, O. C. Bolman, \$10.30; Chapen, J. W. Porter, \$5.55; Chicago, W. F. Shaw, \$1.75; Eureka, A. W. Taylor, \$625.29; Mulkeyton, \$5.75; Taylorville, Z. Moore, \$14.50; Newton, C. W. Freeman, \$1.75; Loami, W. C. Perigo, \$25; Nebo, J. W. Pearson, \$27; Bay church, J. W. Pearson, \$3; Cuba, A. I. Zeller, \$15.00; Cornland, J. Lemmon, \$5.00; LaFayette, F. M. McHale, \$5.40; Carlock, E. E. Boyer, \$15.00. Previously reported, \$240; total, \$1,054.47.

This includes 52 members of the Educational association, 16 life members and three Living Links. Hope all will report as soon as collections are made.

I. J. Waggoner, Sec.

Eureka, Ill.

Let all the churches remember to have a Foreign Missionary rally Sunday night, February 24th. Use home talent. This can be made one of the most interesting meetings of the whole year.

Our Right-of-Way

DECEMBER 16

has passed, but that will not excuse any church that neglected the offering for Ministerial Relief. In justice, no other interest has right to consideration until you have discharged your obligation to

"THE OLD GUARD"

in an offering toward their support. If you pass this by now you'll forget it, and then somebody will suffer for your neglect. As you cannot afford this, you should plan for the offering at once, and send the amount to

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Is your church interested in a church organ? It will pay you to get our figures before purchasing. Address us, X, care of The Christian Century.

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Why not let us send you our furniture catalogue? We can sell you goods at a saving of 25-35 per cent. Address The Christian Century, Dept. D. R.

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FROM THE FIELD

TELEGRAMS

Vincennes, Ind., Feb. 3rd.—216 additions, 28 to-day. Close Tuesday night. Guy Inman, the living link of this church at Monterrey, Mex., is in the greatest meeting in the history of Mexico. More than one hundred added. New Castle next.

Wilson and Lintt, Evangelists.

Shelbyville, Ind., Feb. 3rd.—Harlow meetings closed to-night. 153 added 29 days. Next engagement Princeton, Ill. H. O. Pritchard.

Kansas City, Mo., Feb. 3rd.—Crossfield-Shields meeting with First Church closed to-night. Three weeks, one hundred and fifty-six additions.

W. F. Richardson.

Elwood, Ind., Feb. 3.—Unquenchable enthusiasm. Three hundred seventy-five to date. Thirty-five adults, to-day, 20 grown men. Fifth Theater meeting for men only packed to-day. Hundreds turned away to-night. Past due at Walnut Hill, Cincinnati, but cannot stop here. Hundreds turned away from Ben Hur Friday night. This is a genuine revival throughout the city. Majority conversions of grown men and women. Robert Sellers and wife great host and hostess of this great multitude. There is almost leaping and praising God for genuine joy.

Herbert Yeuell and Arthur Wake.

Warren, Ohio, Feb. 4th.—Twenty-eight accessions yesterday. Fifty-four to date. Continuing.

A. W. Taylor and J. E. Lynn.

Salem, Ohio, Feb. 4th.—Fourth week one hundred eighty-three additions. Church's greatest meeting.

J. O. Shelburne.

Canton, Ohio, Feb. 4th.—Closed at Monongahela, Pa., with one hundred three additions. Most of the additions adults and baptisms. Garry Cook has great influence there. Began New Berlin, Ohio, yesterday, with F. M. Myrick.

Clarence Mitchell.

Tampico, Ill.—The Christian church here is fighting sin in a difficult field where Romanism predominated and is having its greatest meeting in years. Seventeen have gotten right and the meeting is just opening. Ten persons confessed Christ yesterday. Rufus A. Fennell is an evangelist with great power and wins the people. Mrs. G. E. Williams is leading the music and is a sweet singer. Guy L. Zerby, Minister.

ILLINOIS

Lovington—At the regular services of this congregation January 27th there were two additions, one of them by confession. J. H. Bright is pastor of this thriving church.

Lanark—The church is in a very successful meeting in which F. A. Sword and R. E. Wilson are the evangelists. D. F. Seyster is minister of the congregation. At the first report early in the meeting there had been seven additions, and the meeting was continuing with excellent prospects.

Clinton—There were two accessions January 20th, making eleven since J. W. Reynolds, the minister, began his pastorate. He was recently called to Chatham, Va., by the serious illness of his father.

We are glad to hear that his father's condition had improved and Bro. Reynolds will return the middle of the month.

Greenville—Evangelist E. E. Violet, assisting Talmage DeFrees, is in a very successful revival meeting. There had been 71 additions January 29th. Scores of intelligent people are interested in the meeting, and the church is receiving a great uplift by the sermons of the evangelist.

Rock Falls—H. H. Peters, minister of the church in Dixon, Ill., was with this congregation in a four week's meeting last month. There were 59 additions, 36 of them upon confession of faith and a number of others were baptized. Forty-nine of the number were adults. This makes 116 additions since Roy Stauffer began his pastorate with this church a little over one year ago. The minister speaks in highest terms of praise of Bro. Peters as a man and evangelist. In all its organizations, the church is so prosperous and the audiences are so large that the present building is inadequate in room. A new location and new building are future plans of this church, which was organized but three years ago.

Saybrook—There were two added by confession of faith in the regular services of this church January 27th. James N. Thomas is the pastor.

Streator—S. S. Lappin of Stanford, Ill., was the evangelist in a short meeting with this congregation, assisting the pastor, Chas. D. Hougham. This church had two meetings in 1906. Chas. E. McVey was song evangelist. There were 12 additions.

INDIANA

Connersville.—There were 20 additions to the membership of this church during the month of January. Four young men were added at the prayer meeting. J. C. Burkhardt is the pastor.

IOWA

Oakland—C. L. Organ, state evangelist, held a meeting for this church recently in which there were 34 additions. Previous to this meeting 20 additions were secured in revival services at Whiting, Iowa. The evangelist is now at Rinard, a new town. This is the season of the evangelistic campaign in Iowa and many of the preachers and churches are intensely interested in winning great victories.

Tabor.—E. V. McCormick, the pastor of the church here, having been unable to arrange an exchange with any nearby pastor, has been holding a very successful revival meeting without outside assistance. As a result of twelve days service, there have been 19 additions, 17 confessions, 2 by former relation. Mr. McCormick is greatly encouraged and announces that the meetings will continue another week.

KANSAS

Bonner Springs—Miss Mable Ridenour of Topeka had charge of the music in a 23-days meeting with this church which ended January 27th. Otho C. Moomaw, the minister, did the preaching. The meeting was successful in the addition of 13 members and a great uplift to the congregation.

Fredonia—Since the last report seven persons have united with this church, making a total of thirty additions in the regular services in six months. The contract has been recently let for a new church building. It is expected that the new church house will be completed September 1st. H. M. Johnston is the earnest minister of the church.

MEXICO

Monterey—In the revival meeting conducted by the workers of our mission there were 104 conversions in 17 days. This is the largest revival in recent years in Mexico and the meeting has not ended. Bro. Jimenez is proving his power as an evangelist in his simple and wonderful persuasive sermons.

MISSOURI

Kansas City—The revival services at the Hyde Park Church resulted in 136 additions in 25 days. Eighty-two of these were by confession. Fifty-four of them were heads of families. Louis S. Cupp has been minister for 16 months. During his pastorate there have been 230 persons received into his church, thus doubling the membership. The successful leadership of the pastor and earnestness of his people has been manifest also in trebling the attendance in the Sunday school. John L. Brandt, minister of the First Church in St. Louis, was the evangelist in the meeting.

NEW YORK

Buffalo—There were two baptisms at the evening service January 20th of the

LADIES MAN-TAILORED CLOTHING

We show in this ad only two of the many beautiful styles illustrated in our Spring and Summer catalogue for 1906. We buy and sell our goods so the most fastidious buyers need have no hesitancy in selecting our unexcelled waists or suits. Do not hesitate to write us about a garment. We are always glad to give you full particulars. Many styles of waists and suits came in too late to get in our catalogue, but we invite you to ask for anything you do not find listed, and you will find us prompt in our reply and just as prompt in our deliveries. Prices quoted do not include postage.

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No. 2.—This extremely pretty suit is made of light weight poplin in white and Alice blue only. Eleven-gored skirt with double stitched 1/2 inch plaits, 1/2 way down, which give it a wide circular effect at the bottom. Jacket is also laid in 1/2 inch plaits to match skirt, and is finished with Baby Irish Lace. Price \$6.50. Same style in silk, any color. Price \$10.00. Same style in Grey Suits, \$9.00.

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Jefferson Street Church. B. S. Ferrall, the minister, has arranged for a hundred days' contest in the midweek service between the married and unmarried people of the church.

OHIO

East Liverpool—E. P. Wise, minister of the First Church, has ended a three weeks' meeting in which there were 53 additions, 39 of them by confession. The church had the assistance of the Netz Sisters of Toledo, Ohio, during two weeks of the meeting. So successful were the services that the building could not accommodate the audiences, and the largest theater in town was filled at two services the last Sunday of the meeting.

Collingwood—Under the preaching of M. L. Muckley, the minister, there has been an average of one addition every Sunday for the last five weeks in the regular services of the church.

Uhricksville—This church and the pastor have had the assistance of I. J. Cahill of Dayton, Ohio, in a meeting in which, at last report, there had been 51 additions.

New Philadelphia—J. Harmon Dodd of Columbus, Ohio, is preaching in a meeting with this church in which there were 29 additions the first eight days of the meeting.

Cleveland—Earle Wilfey, minister of the church in Crawfordsville, Ind., has ended a meeting at the Miles Avenue Church in which there were 96 additions. T. Alfred Fleming has vigorously directed the work of this congregation for several years as its earnest minister.

McGuffey—Chas. M. Farnham, as evangelist, closed a meeting with this congregation January 20th. During three weeks there were 104 additions, 73 of them by baptism.

WASHINGTON

North Yakima—Morton R. Rose, minister of the church here announces that during the first twenty-three days of the Hamlin-Daugherty meeting, there have been 59 additions. The meetings will continue for some time.

WISCONSIN

Rib Lake—This church was organized one year and a half ago with eight resident members. There are now 65. Twenty-two of these were enrolled as the result of a meeting held by Chas. W. Dean and wife of Grand Rapids. P. A. Sherman and his congregation gratefully speak of the excellent work of Bro. Dean and the generosity of the Grand Rapids church in the assistance rendered the Rib Lake congregation. The new members are people of intelligence, and the church faces the future with great confidence.

Last week the Foreign Society received another gift of \$1,000 from a friend in Missouri on the annuity plan. This is the second gift by this friend. This makes about \$10,000 the Foreign Society has received from Missouri on the annuity plan since last October. Other friends are considering this step and it is hoped they will soon decide to make gifts. The Foreign Society can now use money to the greatest advantage in providing much needed buildings.

The preacher who makes an apology for a missionary sermon will have an offering from his people that will also demand an apology.—T. J. Gollightly.

Important Books

We are the publishers of some of the best known works pertaining to the Disciples' Plea for a united church. These important books—important in more ways than one—should be read and owned by every member of the household of faith.

The Plea of the Disciples of Christ, by W. T. Moore. Small 8mo., cloth, 110 pages, net postpaid, thirty-five cents, won immediate success.

George Hamilton Combs, pastor of the Independence Boulevard Christian Church, Kansas City, Mo., one of the great churches of the brotherhood, writes:

"I cannot thank Dr. W. T. Moore enough for having written his little book on 'Our Plea.' It is more than a statement; it is a philosophy. Irenic, catholic, steel-tone, it is just the handbook I shall like to put into the hands of the thinking man on the outside. In all of his useful and honored life Mr. Moore has rendered no greater service to a great cause."

Historical Documents Advocating Christian Union, collated and edited by Charles A. Young. 12mo., cloth, 364 pages, illustrated, postpaid \$1.00, is an important contribution to contemporary religious literature. It presents the living principles of the church in convenient form.

Z. T. Sweeney, Columbus, Indiana, a preacher of national reputation, writes:

"I congratulate you on the happy thought of collecting and editing these documents. They ought to be in the home of every Disciple of Christ in the Land, and I believe they should have a large and increasing sale in years to come."

Basic Truths of the Christian Faith, by Herbert L. Willett, author of *The Enduring Quality*, *Teaching of the Books*, *Prophecy of Israel*, etc., etc. Post 8vo., cloth, 127 pages. Front cover stamped in gold, gilt top, illustrated, 75 cents, paper 25 cents.

A powerful and masterful presentation of the great truths for the attainment of the life of the spirit. Written in a charming and scholarly style. It holds the reader's fascinated attention so closely that it is a disappointment if the book has to be laid aside before it is finished.

J. E. Chase writes:

"It is the voice of a soul in touch with the Divine life, and breathes throughout its pages the high ideals and noblest conception of truer life, possible only to him who has tarried prayerfully, studiously at the feet of the world's greatest teacher."

Our Plea for Union and the Present Crisis, by Herbert L. Willett, author of *The Enduring Quality*, *Teaching of the Books*, etc., etc. 12mo., cloth, 110 pages, gold stamped, postpaid 50 cents.

Written in the belief that the Disciples of Christ are passing through an important, and in many respects, transitional period.

The author says:

"It is with the hope that . . . present forces and opportunities may be wisely estimated by us; that doors now open may be entered; that hopes only partially realized may come to fruition that these chapters are given their present form."

Early Relations and Separation of Baptists and Disciples, by Errett Gates. 8vo., cloth, gold side and back stamp, \$1.00. A limited number in paper binding will be mailed postpaid for 25 cents until stock is sold out.

We owe a debt of gratitude to the writer of this book, and could only wish that it might be read not only by our people all over the land, but scattered among the Baptists. It is a most meritorious and splendid contribution to our literature.—THE CHRISTIAN WORKER, PITTSBURGH, Pa.

The dominant personality of Alexander Campbell is so brought out as to give to what might be regarded as the dry details of ecclesiastical history and controversy almost the interest of a story. A valuable contribution to the history of the American churches.—THE CONGREGATIONALIST, BOSTON, Mass.

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MATTERS OF MOMENT IN MISSIONS.

Some of the churches that gave last year will not give this year. Some churches that have no preachers and those that are paying off debts or erecting buildings will not give anything or give very little. The same people will pay their taxes and meet their obligations. There is no reason why they should not meet this one also. This is the Lord's work. It is the work He has given His followers to do. It is the one work that should be attended to in any case. No conditions will justify the neglect of the missionary offering.

The objection urged against foreign missions is this: "We have no religion to export; we do not have enough at home." The answer is, "Religion is a commodity of such a nature that the more we export, the more we have remaining." All history shows that this answer is true. When the church has done most to give the gospel to all nations it has been most prosperous in her enterprises at home. When the missionary work has been neglected, the work at home has suffered. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is right, and it tendeth to poverty."

If we are to raise a half million dollars for foreign missions in 1909, we must give considerable more this year than we did last. The amount named is easily within our ability. It is less than fifty cents for each one of our present membership. There are churches that give twice that much. There is one church in America that gives two dollars for each one of its members.

D. C. Tremaine, the state evangelist of New York, said at a missionary rally that we will never be right till every church and mission and member of every church makes an annual offering for foreign missions. He feels that the welfare of the churches depends upon this.

The request that comes from the foreign field more often than any other is this: "Pray for us." The missionaries do not mind discomfort and loneliness and bad food; they do not object to sleeping in filthy inns; their great concern is to know if the brethren at home are praying for them. If so, they will be invincible. One shall chase a thousand, and two shall put ten thousand to flight.

A French professor has said this: "We have a well-founded right to say that the most certain and effectual agent of civilization is the missionary." There is nothing in commerce or in battleships or galling guns or automobiles to uplift and redeem. The gospel is God's power to save from sin and all the consequences of sin. The missionary is a forerunner of all that the nations need. Remember this the first Sunday in March.

AMONG WILD BEASTS.
(Continued from page 127.)
are doing evangelistic work and leaving schools and hospitals, etc., alone. The government is getting keener on the educational line every day, so feel that the mission should not direct its income into that channel only in a few very special cases.
C. P., India. F. E. Stubbin.

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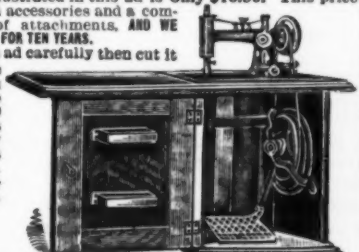
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HIGHER CRITICISM.

(Continued from page 131.)

colleges and universities of the country where the higher criticism is in use, are to be feared as "nests of infidelity." Nothing could be more unfortunate or untrue. These same higher critics that are called infidels are as devout and as true friends of Christianity as their newspaper detractors. And it illy becomes a people who have stood for freedom and for essentially the same principles as are used in the higher criticism to consent to a crusade of persecution against higher critics.

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SIX INSTITUTES IN ST. JOSEPH.

Beginning the first Sunday in the new year and closing January 27, I held Bible institutes in each of our six churches in St. Joseph. Half a week was given to each church. Teacher-training work was started in all of the schools. A number of the new departments and methods will be adopted at once. Mrs. Buxton, our state primary superintendent, made two addresses during the course. The series closed with a great central rally of all of our churches in the city at the First church on Sunday afternoon, the 27th. About 18 years ago the second congregation of our people in St. Joseph was formed, and in this time they have increased to six congregations, each with its own minister, its house of worship, and its growing Bible school. Our cause is in as hopeful a state in St. Joseph as in any city in the whole country.

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P. Carnegie Simpson, whose book "The Fact of Christ" has helped so many, concludes an article on the outlook of the church with these words:

"The great thing in the outlook of the churches in Scotland (as elsewhere) should be the prayer and expectancy towards a fresh discovery of the meaning of the gospel. It is this which would not only—as is obvious—revive the power of religion among us, but also solve even these theological and ecclesiastical problems too. For the restatement of theology, for which some fruitlessly call, will come, not simply from the church being in a new intellectual environment, but only when she experiences something unrealized before of Christian truth and grace. And the reunion of separated sections of the church in the land, about which others so futilely talk, will be made solemn and urgent to the conscience, not by the mere amenities of ecclesiastical charity, but only when we all so hear the call of our very Master to do His business that we feel we dare no longer justify in His presence divisions which discredit His name and retard the work of His Kingdom."

A GREATER SAN FRANCISCO.

(Continued from page 125.)

and fills most acceptably the post of Secretary of the Board of Evangelization of Greater San Francisco.

This board had its initial meeting for 1907 on January 20, when a new constitution and by-laws was presented for adoption and the work for the year earnestly discussed. Encouraging reports were made from the new mission at South Berkeley, recently established by the board through the efforts of E. W. Darst, the indefatigable. J. C. Hunter, a preacher of ability and experience, now studying at Berkeley Divinity School, has been called to its pastorate. A most valuable corner lot has been bought and a temporary tabernacle built.

The "dear old Mother Church," the "First Church," San Francisco, still enjoys the ministry of Frank Stuart Ford, who is now in his eleventh year of continuous service. Their historic building and furnishings were destroyed by the fire, and practically the entire membership were "burnt out" in their homes and their places of business. But these peo-

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San Francisco, Cal.

REPORT OF YEAR'S WORK, OR REST.

Gave up my pastorate at Liberal, Mo., October 1st, 1905, for a rest.

Preached for church at Harrisburg, Ark., from January to September, 1906.

Held meetings and had additions as follows:

Colchester, Ill., March 15 to April 20; 75 added. Harrisburg, Ark., May; 43 added. Paragould, Ark., August; 9 added. Colmar, Ill., September; 17 added. Budd Park, Kansas City, Mo.; 40 added. Preached over Sunday at Crane, Mo.; 3 added. Just closed a meeting at Liberal, Mo.; 26 added; two since the meeting. Total, 215. Dedicated the church at Harrisburg, Ark., July 19; at Colmar, Ill., September 2. Raised money for these two buildings, \$800, providing for every debt. Also raised almost \$800 at two places in pledges for half time preaching. Raised \$220 at close of Budd Park meeting to provide for a debt. Was present and assisted in raising \$7,000 at Blue Mound, Ill., July 12. Assisted or organized C. W. B. M. Auxillary at Goring, Harrisburg, Stuttgart, Forest City, Ark., and Colchester, Ill. In Budd Park meeting was assisted by the faithful pastor and his wife, Bro. B. L. Wray. This being the first and only meeting I have ever held with a pastor present to assist in the entire meeting.

Mrs. S. McCoy Crank

Pastor Christian Church, Liberal, Mo.

As Dr. H. O. Breeden leaves Des Moines, Iowa which was his field of labor for so many years as pastor of the Central Church, the daily press of this city gives much space to an account of his ministry and a history of the growth of our church in that wide-awake western city. During the 21 years of his work in Des Moines, the splendid \$100,000 Central Church was erected and 4,660 new members were received in the church. Dr. Breeden has part in the organization of eight other churches in the city and organized the Associated Charities of Des Moines.

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The day but one;
Yet the light of a whole world dies
With the dying sun.

The mind has a thousand eyes,
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Yet the light of a whole life dies
When love is done.

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AN OUTLINE OF CHRISTIAN THEOLOGY. By W. N. Clarke. 8vo, 488 pages with extensive index; 14th edition. Net price, \$2.50. (Postage extra, 20 cents.)

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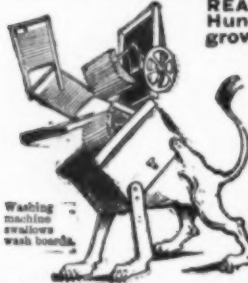
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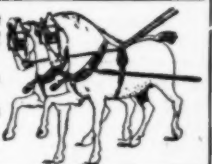
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